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THE MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

MISSIONARY AND EDUCATION BOARDS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

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☞ All letters must be addressed to J. T. Russell, Corresponding Secretary, 23 Sansom street.

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THE

MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. SEPTEMBER 1, 1830. NO. 1.

MISSIONARY REPORTER.

The *second volume* of this work commences with the present number—and it is expected that all our patrons will be prompt in their payment of the required *advance of fifty cents*. Those who wish the work to be discontinued, will be careful to return the present number without delay; otherwise they will be considered subscribers for the current year.

With a view of supplying new subscribers whose names have already been forwarded, and in anticipation of continued increase hereafter, we have concluded to print 7,500 copies of the present volume. All our missionaries, and other ministers to whom this work is sent, are earnestly and respectfully requested to act as agents for the same, and to make vigorous efforts to procure new subscribers, and to collect and forward to the Editor, such monies as may now be due, agreeably to the terms of this publication.

For each of the succeeding numbers of the present volume, it is our purpose to prepare an article expressly adapted to the *Monthly Concert* of Prayer. Our primary object, however, as heretofore, will be to communicate as much *Domestic Missionary intelligence* as our limits will permit—and to let our Missionaries and other correspondents speak for themselves respecting the wide spread moral desolations of our land—and their own efforts to build up the waste places.

It is, in our view, a matter of great importance, that *every christian especially*, and all other professed friends of Domestic Missions, should become fully acquainted with the labours, the self denials, and the discouragements, as well as the various successes of Missionary laborers. Let their reports and Journals be attentively perused, and all the information necessary on these points will be secured. Let those reports and journals be *properly prepared* and they certainly will be perused, both with interest and pleasure.

TOUR OF THE CORRESPONDING SECRETARY

Through the Western part of the State of New York.

Owing to peculiar circumstances, no special efforts were made, in behalf of the Board of Missions, in the Western part of the State of New York, until since the rising of the last General Assembly. The plans, operations and wants of the Board were known only to a few individuals—and very little pecuniary aid was expected or received from the churches in this section of the country. Urged, however, by their necessities, a considerable number of feeble congregations have applied, from time to time, for assistance, and these applications have been promptly complied with by the Board, until the number of our Missionaries in this State already exceeds 40—and the amount of aid appropriated is between 4 and 5,000 dollars. Within the last eighteen months the Board have been repeatedly and earnestly requested, both by influential laymen and ministers in the western part of the State to send Agents among them, to make known to the churches the plans of the Board, and form them into Auxiliaries. Under these circumstances, the Ex. Committee, after mature deliberation, resolved unanimously, that it was expedient for their corresponding Secretary to visit several of the most important towns, and such of the Presbyteries as

were about to hold their semi annual meetings, with a view of communicating information in reference to their operations and affording opportunity to such congregations, as might choose, to co-operate with them in the work of domestic missions.

Agreeably to the instructions of the Committee, the Secretary of the Board left this city on the 24th of June, and spent nearly two months in the duties of the Agency assigned him.

In the last number of the Reporter some of the results of this Agency, were communicated, and we now give the details promised, in the form of extracts from the Journal of the Agent.

Utica.

Sabbath, June 27th. Preached in the afternoon in the 1st Presbyterian church. The special object of my visit, having been communicated to the Rev. Mr. Aiken, and the Rev. Dr. Lansing, the Pastors of the two Presbyterian churches, and, also, to the Rev. Mr. Cushman, the Secretary of the Central Agency of the A. H. M. Society, I was very kindly received by all these brethren, and an arrangement was made with great cordiality, for me to preach in the evening, to the two congregations united, in the 1st Church, and present the claims of the Board of Missions. This was accordingly done, and the statement made in reference to the operations of our Board, was received by the people, with apparent attention and interest. The spirit manifested by the Secretary of the Central Agency, and by the Pastors named, who are both leading members of this Agency, was truly catholic and fraternal. Their only desire seems to be, the accomplishment of the greatest possible amount of good. They seem to entertain no fearful apprehension respecting collisions, and contentions, arising out of the separate action of two distinct Missionary Societies within their bounds, but are willing to be even "provoked to love and good works." I was not a little gratified to learn from the Rev. Mr. Cushman, that, in conducting the business of his agency, he had already been fully convinced both of the necessity and expediency of presenting distinctly to many of the churches in that region, the plans of our Board, and affording them the opportunity of aiding us by their contributions. He stated to me that he had a high regard for our Board of Missions, and would very cheerfully act as our Agent, and urge our claims wherever he might find a disposition in particular churches to co-operate with us, and that he had already submitted to the Agency, a proposition to this effect. It would be well for the cause of Domestic Missions, if enlarged and liberal views, like these, should be cultivated and exhibited by all the Missionary Boards and Agents in our land. In this section of the country, I am persuaded, no other views will be encouraged. If I have been correctly informed, there are 6 or 7 counties, formerly embraced in the "Western Domestic Missionary Society," which have not yet united with the "Central Agency," and in which, the Board of the Assembly might probably act with greater efficiency than any other Society—and I am encouraged to believe, that arrangements will shortly be made for extending our operations into those Counties, in a way which shall be entirely satisfactory to those already engaged in Missionary efforts, and highly gratifying to the churches and congregations which are desirous of forming a connexion with our Board.

Presbytery of Rochester.

Scottsville, June 30th.—Left Utica in the Pioneer line of Stages, on Monday morning at nine o'clock, and by riding all Monday night, and procuring a waggon to convey me the last 20 miles, reached this place at 10 o'clock last evening.

The Presbytery commenced its sessions yesterday. At their session this morning I was very cordially welcomed as the Agent of the Board of Mis-

sions—and had the pleasure of finding our devoted agent, Mr. Wm. C. Anderson, at his post, and ready for action—and also, of meeting with the Rev. Mr. Squire, the Secretary of the "Western Agency." In the afternoon, agreeably to a previous appointment of Presbytery, I presented a detailed statement of the Missionary operations of our Board. After which the Rev. Mr.Squire made some communications respecting the Western Agency, and the A. H. M. Society. These statements and communications were received by the Presbytery with great kindness and interest—and after a free and friendly interchange of views, the further consideration of the subject of Missions was deferred until the morning.

This evening, by request of Presbytery, I preached the Ordination sermon of the Rev. Mr. Hill, who was ordained as an Evangelist, and is now engaged as a stated supply in one of the feeble congregations in this vicinity.

Thursday, July 1.—This morning the Presbytery resumed the consideration of the Missionary business; and after a very full, candid and temperate discussion of the propositions submitted to them in reference to the future operations of the two general Missionary Societies, they cheerfully adopted with only one dissenting voice, the following preamble and resolutions, viz:

"Whereas the Board of Missions of the General Assembly of the Presbyterian Church have requested the appointment of a Corresponding Executive Committee, by the several Presbyteries under the care of the Assembly; and whereas, it appears that several congregations within our bounds are receiving aid from the Board of Missions in the support of their ministers, and that the appointment of such Committee would be a matter of accommodation both to the Board and to our churches. Therefore,

"Resolved, That a Corresponding Executive Committee be appointed, agreeably to the request of the Board of Missions, with the following powers—[see the last Annual Report of the Board, or the January number of the Reporter, and for the names of the Committee appointed, see the last Reporter.]

"Resolved, That the Stated Clerk be and he hereby is requested to transmit to the Corresponding Secretary of the Board of Missions, the foregoing preamble and resolutions.

"Resolved, That agreeably to the request of the Corresponding Secretary of the Western Agency of the A. H. M. Society, the above Committee be invested with the same powers, and perform the same duties in relation to the A. H. M. Society, that they do in relation to the Assembly's Board of Missions.

A true extract from the minutes.

GEORGE G. SILL, *Clerk.*"

After these resolutions were adopted, and the Committee appointed, I was earnestly invited by the Ministers and Elders present, from Rochester, to spend the next Sabbath in that place, and preach in each of the Churches, for the purpose of organizing them as Auxiliaries to the Board. I was, also, invited by the Rev. Mr. Mahan to attend the Monthly Concert in his church at Pittsford, on the following Monday. These invitations were accepted, and arrangements were also made for our Agent, Mr. Anderson, to visit most of the other churches in the Presbytery, to take up collections, and form Auxiliaries. The members of the Presbytery, generally, appear to be deeply interested in the Missionary cause, and to entertain just and enlightened views respecting the proper methods of interesting the churches within their bounds in this great and glorious work; and with most of the sentiments and feelings expressed, I have been highly gratified.

ROCHESTER.

Friday, July 2d.—I reached this place last evening—Preached a preparatory lecture this afternoon in the 1st Church, for the Rev. Mr. Penny. This

evening I met about twenty gentlemen at the Rochester House, from the three Presbyterian Churches, and presented to them a detailed statement of the plans, and doings, and wants of the Board of Misssions, which was very favourably received; and it appeared to be the opinion of all present, that the way was fully prepared for the churches in this place to form a connexion with our Board, and aid us with their prayers and contributions.

Sabbath, July 4th.—Preached to-day in each of the three Presbyterian Churches in this place, presented the claims of the Board, and prepared the way for the organization of three large and efficient Auxiliaries. The Pastors of the 1st and 2d Churches, and the Elders of the 3d Church, now vacant, pledged themselves to secure at once for the Board, from their respective congregations, an amount of pecuniary aid, equal at least to the sum of fifty cents from each of their communicants—I think we may safely calculate on receiving from these three Auxiliaries, on the fifty cent plan, three hundred dollars a year.—Besides this, I have received encouragement from several gentlemen, of wealth and influence, whose praise is already in the Churches, that they would, hereafter, favour the Board of Missions with their personal efforts and donations.

Monday, July 5.—At the request of the Rev. Messrs. Penny and James, I preached a sermon, at eight o'clock this morning, in the 2d Church, in behalf of the American Colonization Society, and a collection of about sixty dollars was taken up for the benefit of the Society. In the afternoon I was kindly accompanied by Mr. Bissell and Mr. Wakely, to Pittsford, and in the evening attended the Monthly Concert in the Rev. Mr. Mahan's Church, and made a statement on the subject of our Missionary operations. At the close of my statement, the Rev. Mr. M. made an appeal to his people in behalf of the Board, and proposed a collection for our benefit, which was accordingly taken up. The weather being unfavourable, but few persons were present, but in proportion to the number, the contributions were liberal—One poor seamstress gave a dollar. The pastor assured me that he would present this subject to his people on the Sabbath, in the course of the year, and have another collection taken up for the Board.

Fort Niagara.

July 9th.—Reached this place yesterday morning, and at the importunate request of Lieut. Johnston, consented to attend a meeting in the Mess-house of the commanding officer, Major Whistler, this evening, with a view of preparing the way for the organization of a Temperance Society among the officers and soldiers, and the location of a Missionary in this neighbourhood, whose labours shall be extended to the Fort. At early candle lighting, most of the officers in the garrison, together with their families, and a considerable number of the soldiers, assembled at the Mess-house, and after singing and prayer, I addressed them on the subject of Temperance, and the importance of Ministerial labours among them. A Temperance Society is to be organized to-morrow—the Commanding Officer has consented to act as the President of the Society, and several of the other officers and soldiers, have determined to join it; and so great is their anxiety to secure the labours of a Presbyterian Missionary at Youngstown, and in the Garrison, that three individuals have expressed a willingness to contribute fifty dollars a year each towards his support, and most of the officers have pledged themselves to give from ten to twenty dollars each for the same purpose.—Lieut. Johnston has long been in the habit of conducting a weekly prayer meeting in the Fort, which is generally well attended, and also a Sabbath School, consisting of about twenty children. To the fervent prayers, and unwearied efforts of Lieut. Johnston, the present encouraging state of things at this post is to be ascribed, and I indulge the most pleasing hope, that he will speedily see, and rejoice in the fruits of his painful self-denials, and persevering efforts to do good.

BUFFALO.

Sabbath, July 11th.—Reached this place last evening, and was very kindly received by the Rev. Mr. Eaton.—Having stated to him the object of my visit, he promptly offered me his pulpit for the day, and I preached for him in the morning and afternoon, and assisted him in the services of the evening—made a statement on the subject of Missions in the morning, and left it entirely optionary with the people whether an Auxiliary to the Board should be formed or not. In the afternoon the names of one hundred and two persons were given in as members of an Auxiliary, and about twenty dollars in cash were paid. The Members of the Session manifested great interest in the concerns of our Board, and expressed a determination to make immediate efforts to enlarge the Auxiliary formed. The Superintendent of the Sabbath School, who appears to be a truly devoted and energetic man, expressed the opinion, that a large Auxiliary to the Board might be formed in the School, and pledged himself to make vigorous exertions for this purpose. The Pastor of this Church expressed great satisfaction, with what has been accomplished to-day, and has named to me several interesting Missionary fields in this region, which he wishes the Board to occupy without delay.

LOCKPORT.

Monday, July 12th. Agreeably to an appointment previously made, I attended a meeting this evening in the Rev. Mr. Curry's Church. The weather was extremely unfavorable, but a considerable number of people assembled. I preached a sermon and made some statements on the subject of Missions, and organized an Auxiliary of 60 members, and received encouragement from the Pastor and Elders, that they would raise $50 a year for the Board.

PALMYRA.

Sabbath, July 18. On Wednesday of last week, I visited this place, on my way to Geneva, and had an interview with the Rev. Mr. Campbell, the Pastor of the Presbyterian Church, and also with some of his Elders—and was encouraged by them to return and spend the Sabbath, and present to the people the claims of the Board. After visiting Canandaigua, Geneva,& Ovid, I returned to this place last evening. Preached this morning and made a statement on the subject of Missions. In the afternoon the Pastor made a very animated address to his people in favour of our Board, and an Auxiliary of 48 members was formed, and a part of the money paid in. This Auxiliary will undoubtedly be greatly enlarged, as the whole Session appear to be deeply interested.

ALBANY.

Sabbath, July 25th. This morning I addressed the people of the 1st Church on the subject of Missions, preached and made a statement in the 2d church in the afternoon, and in the fourth at night. In the 1st, 2nd and 3d churches Auxiliaries to the Board were organized nearly two years ago. In the 4th church a collection was taken up for the benefit of the Board, and the Pastor of this church, the Rev. Mr. Kirk, gave me encouragement that an Auxiliary would soon be formed, and one half of the funds raised be appropriated to our Board. A pleasing revival of religion has existed in this church, for a considerable length of time, and in their liberal contributions for the cause of Foreign Missions they have set an example worthy of imitation.

At the close of the service in the Rev. Dr. Sprague's church in the afternoon, the Rev. Mark Tucker, who was with me in the pulpit, requested his name to be entered as a contributor of $25 a year to the Board of Missions. If every Presbyterian *Minister* in our country would contribute to this cause in proportion, there would be no want of funds.

Tuesday, July 27th. Since preaching on the Sabbath, I have seen some

of the most efficient and active members of the Sessions in the several churches in Albany—and have received assurances that our Auxiliaries will be prompt and liberal in their contributions to the Board the current year. I have called, also, on a number of the private members, and obtained liberal donations and subscriptions. One member of the Rev. Mr. Kirk's church expressed his purpose to give us 50 dols. a year.

PRESBYTERY OF ALBANY.

Kingsborough Aug. 17th, 18th and *19th*. For the last three days I have attended, with great interest and pleasure, the Sessions of the Presbytery of Albany. The Presbytery was opened on the 17th with a sermon, by the Rev. Dr. Nott, which was highly spoken of by the members. On the evening of the 18th, the Prescytery held a prayer meeting in the church, which was fully attended by the people. The exercises on the occasion were peculiarly appropriate and impressive, and the congregation appeared to be deeply interested and solemn.

This forenoon, the 19th, a Presbyterial Missionary meeting was held in the church, and a considerable number of the people of the place were present. On this occasion, by request of the Presbytery, I made an address on the subject of Domestic Missions, and afterwards presented more particular statements to the Presbytery. By a unanimous vote, the Missionary Society of the Presbytery, became Auxiliary to the Board of Missions, as well as to the A. H. M. S. and the following resolution was, also, unanimously adopted, viz.

"Whereas the Board of Missions of the General Assembly have recently commenced a course of vigorous and extended operations, somewhat suited both to the wants of the churches and the spirit of the age, this Presbytery do consider it as one of the auspicious omens of the present day, and hereby pledge themselves to sustain the Board, with their prayers and efforts as far as they can, consistently with previous engagements."

The Missionary Board of this Presbytery are making vigorous efforts to supply the destitute within their own bounds, and the prospect is encouraging that they will raise, the present year, through the efforts of the Rev. Mr. Weed, the Agent of the Synod, a considerable sum for each of the general societies, to which they are now auxiliary.

PRESBYTERY OF TROY.

Hebron, Aug. 24th.—By special request I preached a sermon at the opening of this Presbytery to-day, and made a statement in reference to the Missionary operations of our Board—and in the course of the afternoon made further communications to the Presbytery. A committee was appointed to consider these communications, and report to Presbytery to-morrow morning.

August 25th.—At 2 o'clock, this afternoon, the Presbytery attended a monthly meeting of the Temperance Society, connected with the Rev. Mr. Day's congregation. A good number of people attended, and several interesting addresses were delivered.

On the subject of Missions the Committee appointed yesterday, reported the following minute, which was unanimously adopted by the Presbytery:

"The Committee to whom was referred the communication of the Rev. Mr. Russell, Agent of the General Assembly's Board of Missions, beg leave to report—

"That although Presbytery are just organizing a plan of Domestic Missions for the supplying of the destitute within their own bounds, they do nevertheless highly approve and cordially recommend to the churches the plan of operation adopted by the Assembly's Board of Missions, leaving the Churches at perfect liberty to organize under the Board of Missions of the Assembly, or the Home Missionary Society.

"Also, that the Executive Committee of the Missionary Society of this Presbytery be a committee to correspond with the Executive Committee of the Assembly's Board."

REPORTS OF MISSIONARIES.

Pennsylvania.

From Mr. J. Montgomery, Agent, Northumberland Presbytery, Penn., July 2d, 1830.

"*Dear Sir,*—It was near the last of the month of April when I reached the place assigned in my commission, for me to labour in during the two following months; and, in accordance with your instructions, I immediately placed myself under the direction of the Presbytery of Northumberland. I was advised to visit and to endeavour to organize the churches under their care, which had not already become auxiliary to the General Assembly's Board of Missions.

"Commencing with the congregation of Derry, I visited, preached, and addressed, on the subject of the board, the seven following churches: Derry, Mahoning, Lycoming, Chillisquaque, Warrior Run, Pine Creek, and Great Island.

"The sessions all agreed to adopt the plan recommended. Met several of these congregations on the Friday preceding the administration of the sacrament of the Lord's Supper, which appeared to afford a favourable opportunity of presenting the claims of the Board. The balance of the churches I met on the Sabbath, and sometimes under rather unfavourable circumstances, several Sabbaths in succession being so exceedingly wet as to prevent the great body of the congregations in the country from attending.

"The number of subscribers obtained in Derry congregation was forty-five. Amount of cash received, $14 62½.

"Seventy-five subscribers in Mahoning. Cash received, $33 68.

"In Lycoming congregation fifty-two subscribers were obtained. Cash received, $10.

"The number of subscribers obtained in the congregation of Chillisquaque was more than thirty. Cash received, $18. I received also from the Female Miss. Society of Chillisquaque $10.

"The congregation of Warrior Run deferred taking up a subscription, until the Sabbath preceding their communion.

"The number of subscribers obtained in Pine Creek congregation was sixty-seven. As they had no previous knowledge of my business, it was thought best to state that payment would not then be expected.

"I last visited the Great Island congregation, and obtained sixty subscribers. Payment was deferred for the same reasons as above stated.

"Seven sessions have been formed into Auxiliary Societies to the General Assembly's Board of Missions.

"The whole number of subscribers obtained, between three and four hundred. This we consider but a bare commencement with those churches.

"Amount of cash received, $86 30½.

"Received of General Daniel Montgomery his hundred dollar subscription to the Board of Education.

"Received of Mrs. C. Montgomery, a donation of fifty dollars to the Board of Education.

"Your missionary, during his two months service, preached thirteen sermons, four on missionary ground; delivered eight addresses on the subject of his mission; visited a number of families, and distributed some tracts.

"The object and plan of your Board, however feebly unfolded by your missionary, appeared to commend itself, with few exceptions, to all to whom it was presented. The pleasure which most appeared to take in contributing to the funds of the Board, far outweighed the occasional objection, such as laying a tax upon the communicating members of the Presbyterian church, and the sly insinuation as to the comfortable living of your agents, which, however, were but seldom made."

Kentucky.

From the Rev. J. H. Logan, Augusta, Ky. August 3d, 1830.

"I came to this place about the 1st of December last; at that time there was nothing special in the state of things that was promising, further than that the attention to preaching was good. After labouring in Augusta exclusively about six weeks, it was thought adviseable to give a portion of my time to a neighbourhood in the country, in the bounds of this congregation; where I have preached once a month. At first crowds attended—Presbyterian preaching was new to many—and there has been considerable excitement on the subject of religion in that part of the congregation to the present time.

"About the first of April we had a meeting in Augusta, and the administration of the Lord's Supper; there was considerable excitement; the Lord seemed to be present indeed by the power of his word and spirit. Many were much impressed; seven persons were received on examination; and a number of others professed, and seemed to be, anx-

iously concerned about the salvation of their souls.

"On the fourth Sabbath of April we had, in the country, a 'four days' meeting: at which time, five persons were admitted to membership, and many seemed deeply impressed and much concerned; some have since been received, and a number of others have professed a hope in Christ, and will probably soon come forward.

"This work is not what is usually, in this country, called a revival of religion. There has been no great excitement—no extravagant burst of feeling—all has been silent and gentle, like the influence of the 'still small voice' of the Spirit of God, pressing home the truth to the heart and conscience, and giving persons clearly to see their character and condition, and bringing them to a deliberate and firm resolution to change their course and come out from the world.

"Some old professors, who had become luke-warm and negligent in duty and in attendance on the means of grace, and the ordinances of the house of God, have been reclaimed; and thus far seem actuated by a new spirit, and engage with activity and zeal in the cause of religion; and all those who have thus come out give, by their walk and conversation satisfactory evidence of a change.

"I think, from present appearances, the prospect of building up a church in this country place is promising. If they should enjoy the means of grace, under the blessing of God, in a few years there may be a considerable congregation there. There is no church in the neighbourhood of any denomination within four miles of the place of preaching, and our friends are now making efforts to build a house for worship; it is as yet a little doubtful whether they will be able to accomplish it, but I am in hopes that by efforts they will succeed.

"I preach regularly two sermons on the Sabbath, and attend to the instruction of a Bible class when I preach in town. We have a regular weekly prayer meeting; at which, I usually lecture on some passage of scripture, or deliver a short exhortation.

"The monthly concert is regularly observed, and tolerably well attended, in our church.

"The Bible and Tract Societies also receive a portion of attention; and we are making some special efforts to supply the county with Bibles.

"A temperance society also has been formed in our town, which has done much good and continues to exert considerable influenco, which is gradually extending over parts of the country; but as in most places, there is much opposition also. I am in hopes, however, that as information is extended, the blessing of the Lord will accompany the efforts of the association, and much good be done by it in the county.

"There have been received in all, since I have been in this place on examination 12 persons. Baptized 16 persons, 2 adults and 14 infants."

Ohio.

From the Rev. R. B. Dobbins, Williamsburg, Clermont county, Ohio, August 3d, 1830.

"In my letter to you, dated 25th May last, I stated that the prospects of the church of Williamsburgh were better than they had been, notwithstanding that the church was more circumscribed by forming new churches on each side. There has been a better attendance on public worship; Christians have borne persecution with more patience, and have not been discouraged from the performance on the account of persecution.

"The feast of love which was enjoyed in August, 1829, enabled the church to plaister and glaze the house of worship, and lay the floors, erect the pulpit, &c.; which enabled us to worship comfortably through the winter.

"No additions were made to our church this spring, notwithstanding a number were under deep and serious impressions. Our Presbytery, knowing the moral waste which is in the county of Clermont, appointed a presbyterial meeting at Williamsburgh, to commence on the 16th July last. This meeting was appointed with a wish to collect the perishing multitudes around this place, if peradventure God would impress their hearts with his truth; as well as for the transaction of presbyterial business. It was discovered a week or two before the meeting of the Presbytery, that our church would not contain the people that would assemble. The members of the church spent several days in preparing accommodations: a stand, seats, and tents. A large collection of people attended, and fifteen were added to the Presbyterian church. Six of the fifteen were connected with the church of Williamsburgh. The residue with different churches under the care of the Presbytery. The occasion was a precious season, not only to the church of Williamsburgh and Presbyterians, but also to the

Christians of other denominations who attended; but, especially, to many poor sinners who are not yet connected with any professing people. Much feeling was manifested on the occasion. A number came forward and professed anxiety about the salvation of their souls. I have been happy in obtaining the assistance of brother A. S. Morrison, of Tennessee, for two weeks. The first week we spent in the bounds of the church of Williamsburgh, preaching by day and by night, visiting from house to house; and on the Sabbath the Supper of our Lord was again administered, and five more were taken into the communion of the church on examination, and two were admitted on occasional communion, and will be received as members as soon as their certificates of admission can be obtained. I know ten persons that are under serious impressions in the bounds of Williamsburgh church. But I must pass over to the church of White Oak. Here brother Morrison and myself have spent from Thursday evening to Monday evening. Some of the White Oak congregation were at the camp meeting at W., and were brought to inquire after the Saviour. A four days meeting, to be holden at White Oak, was announced to some of the White Oak people, who were at the camp at Williamsburgh, and a stand in a shady grove, with seats, were prepared, and a number of people attended during the four days. No one remained in the grove after night. Two sermons, with different exhortations, conversations, and examinations, completed the exercises of the day. We attended public worship every evening at candle light, at the most convenient house in the neighbourhood, which was crowded to overflowing.

"The Lord was with us, and blessed the ordinances of his house to his people. Many were impressed, and thirty-two professed their faith in the Lord Jesus Christ, and were added to the church. A number are yet anxious about the salvation of their souls. The Lord hath done great things for us at White Oak, whereof we are glad. The Lord's dealings with this little church, for two or three years, was trying the faith and exciting the fears of numbers of professed Christians. He had removed by death three elders and three influential members of the church, and has been threatening the only two elders that remain. His providence has, no doubt, been the means of exciting a few to wrestle hard with the Lord for a blessing, and they have prevailed. Blessed be the name of Him who shows his people, that they must wrestle for blessings, and enables them to taste how sweet they are when they obtain them.

"The prospects at White Oak church are at present quite changed and joyful. Our four days meetings have been so engaging, that all our lively professors, especially young people, are unwilling to be absent if they are within reach."

From the Rev. J. Hunt, M'Connellsville, Ohio, August 12th, 1830.

"On the third Sabbath of June I administered the sacrament of the Lord's Supper in Deerfield, assisted by Rev. R. Rutherford. On that occasion, seven were admitted to the communion of the church on examination. On the fourth Sabbath I administered the sacrament of the Lord's Supper in M'Connellsville, assisted by Rev. L. Dewit, of Athens Presbytery. Two were added to the church on examination. On the third Sabbath of July I assisted Mr. Dewit, during a communion season in Fearing; and on last Sabbath I assisted Mr. Rutherford in Olive. This last was a season of very considerable interest. Mr. Dewit was there during the whole of the exercises, which commenced on Friday and closed on the following Monday. On the last day Rev. William Wallace was present. Besides the congregation usually assembling at that place, a considerable number from neighbouring congregations attended. Eight persons, I believe, publicly professed faith in Christ, and for the first time commemorated the Saviour's dying love. During all the exercises the assembly appeared to be very attentive and solemn. The Holy Spirit was evidently present, producing among professing Christians great searchings of heart and deep solicitude for the salvation of sinners, and convincing some of sin, of righteousness, and judgment to come. A number, it is believed, were seriously impressed; and a few, two or three young females in particular, were deeply distressed. Such times of refreshing, in a season of drought, are as reviving cordials to your missionaries."

From the Rev. William Gray, Springfield, Clark county, Ohio, August 24th, 1830.

"Yesterday we closed a communion season in the church; on which occasion four persons were added to our little flock on examination. On a former occasion five were added; so that an

addition of nine persons have been connected in Christian fellowship with us, since my ministration among this people. I baptized one adult, and eight infants—have travelled about two hundred miles to meet appointments to preach—have visited some families in sickness, and others in health, to afford religious instruction, probably to the number of forty. I have preached about one hundred sermons—have attended a promising Bible class once a week, and an interesting Sabbath school about every fortnight; and have attended prayer meetings weekly.

"Our congregations are increasingly larger on the Sabbath; and a state of feeling begins to exhibit itself which is promising, and somewhat encouraging to the heart of your unworthy, but I hope sincere missionary. I hope my brethren of the Board will pray for this church, just beginning to live, and for *one* whom their Christian liberality enables to serve this part of God's heritage."

Virginia.

From Mr. James Paine, Lexington, Va., July 30th, 1830.

"Since the commencement of the present month, I have preached sixteen times; travelled 198 miles; and visited a few families. I have also delivered several addresses to Bible classes, and to teachers and scholars of Sabbath schools. We have now four Bible classes, which promise much good, and which have already diffused a salutary influence. We have also four flourishing Sabbath schools, which exert a happy and powerful influence in the neighbourhoods where they are established; to each of these schools there is a very respectable library attached, from which much good will no doubt result.

"During the present month, I have also organized a Temperance Society, on the *total abstinence* plan. Between fifteen and twenty members are now attached to this society, and many more are expected to come forward and renounce the use of the *Destroyer*.

"In the neighbourhood in which this society is formed, a man had about a week before its formation killed himself by the habitual and intemperate use of ardent spirits. I hope the lamentable and miserable end of this unhappy man, may prove a warning to others. I visited this man a little before he expired, and had a considerable conversation with him, if such it could be called, for he was speechless, and could only answer me by either squeezing my hand in token of assent, or shaking his head as expressive of a negative. This is the time in which Ministers of the Gospel are frequently called for, when the person cannot talk, and is unfit to be talked to, or reasoned with. Alas! what a deep delusion are thousands kept under by the world, the flesh, and the devil. 'Oh! that they were wise, that they understood this, that they would consider their latter end;' that they might so number their days as to apply their hearts unto wisdom."

Indiana.

From the Rev. S. H. M'Nutt, Rockville, Indiana.

"Since my last report, I have assisted in the administration of the Lord's Supper at three different places, on each occasion we had preaching three days in succession; in two of those places where I statedly preached, five members were received on examination; several persons who have yet made no profession seemed to be deeply impressed with a sense of the evil of sin, and of the necessity of an interest in the merits of Christ; how these impressions may eventuate is only known to him, who has the hearts of all men in his hands. The attention to the means of grace, has generally been such as was communicated in my last report. We have formed a Tract Society which, with the blessing of God, may be very useful in this part of the country where the stated means of grace are but partially enjoyed. The members of the church of Shiloh, with the prospect of receiving aid in obtaining a supply of Bibles, offered their agency gratuitously to supply every destitute family with the Bible, within the bounds of the county, before next May; since the above resolution was adopted, they have obtained the co-operation of members of other churches, and we now hope that the benevolent work will soon be accomplished. Our temperance societies, though they have not much increased in the number of members, yet I doubt not they have been the means of doing good; that labour in the performance of which ardent spirits was generally used, and regarded as almost indispensable, is now in many instances performed without any—the members in general seem to possess a growing conviction of the efficacy and importance of associated effort for the promotion of Temperance. I believe that a general refor

mation will eventually succeed the means that are used for the promotion of this cause—Omnipotence is engaged in its behalf, and it will ultimately overcome all opposition. There are three Sabbath Schools, within the limits of my ministerial labours, two of them seem rather to languish for want of a sufficient number of qualified teachers. This excellent institution is opposed by many professed friends of the Redeemer —and the same remark applies to all the benevolent institutions of the present day. Since my last report I have travelled four hundred and seventy-six miles, preached thirty-seven sermons, and delivered several exhortations—I have endeavoured to preach plainly, and faithfully the great fundamental doctrines of christianity, without eliciting opposition on controverted points. I beg an interest in your prayers for myself and for the rapidly increasing population of this western country."

Missouri.

From Mr. Theophilus G. Potts, Saint Charles, August 12, 1830.

"I arrived here on the 8th of April last, and began immediately to visit the people in the town and its vicinity, and to preach to them on the Sabbath in the room occupied by the Protestant school. The number that attended at first was about fifty persons, including the children of the Sabbath school. This number increased for two successive Sabbaths, after which, viz. on the 27th April, I went to St. Louis, according to a previous engagement, to supply my brother's pulpit until his return from the General Assembly. From St. Louis, I returned to St. Charles, the 10th of July and found the new Methodists' Meeting-house roofed and furnished with seats enough to accommodate one hundred and fifty or two hundred people, the dimensions of the house itself being about thirty by forty feet, and built of brick. In this house I have preached ever since. The number of attendants increased as before until the last Sabbath, when I preached to a full house, both morning and afternoon. By much the greater part of my hearers, however, were far from Presbyterianism in their religious sentiments: some Arminians, some Arians, some Universalists, some Romanists. The whole number of communicants whose names appear on the church record-book, is twenty-two, three of whom are absent, and several more in a cold and languid state. The Romanists are numerous. They have a well-built stone *Meeting-house*, a Nunnery, and three Schools. The Sabbath is awfully profaned by them. They pursue their secular business or amusements on the Sabbath without restraint, both before and after *Mass* and *Vespers*. I saw some of them one Sabbath morning building a log-cabin in a barn-yard while we were going to church, and have seen dozens of young men every Sabbath playing ball before their meeting-house door. On one occasion I went up to them and told them they were doing wrong, that God commanded them to keep the Sabbath holy, and taking a Bible from my pocket, showed them the commandment and read it over to them. There were at least twenty young men present and not one of them could read the English version. Their Jesuitical teachers take no pains to have them instructed in English, and oppose their reading any thing written by Protestants. I told them I was grieved to see them sinning against God and in danger of hell, and requested that they would leave off playing on the Sabbath. They answered they did not know it was wrong to play provided they did not curse nor fight; that their Priest had never told them so although he had often seen them playing, but that they would ask him about the commandment I had read to them and whatever *he said* they would do. But they continue the same practice.

On Monday last, while in St. Louis, on a visit to my brother, I received a pressing invitation to go to Louisiana, ninety miles higher up the Mississippi; and having obtained a brother from Illinois to preach here next Sabbath, I intend to start to-day for Louisiana, taking Troy in my way. But you will understand by the above statement that an able and devoted minister is much needed in St. Charles.

The monthly concert of prayer was revived here the first Monday of this month.

APPOINTMENTS.

Mr. S. Montgomery for 3 months to Alexandria and Huntingdon, Pa. under the direction of the Female Missionary Society of those places.

Mr. J. S. Blain, for 2 months to Tygart's valley, Randolph co. Va.

Rev. J. Keller, for 1 year to congregation of Williamsport, Md.

Mr. W. G. Campbell, for 1 year under the direction of Lexington Presbytery.

Rev. Hillary Patrick, for 1 year to Lowndes and Monroe co. Miss.

LETTERS RECEIVED.

J. Tracy, N.Y. R. Clapp, N.Y. R. Glenn, Pa. J. Hill, O. W. C. Anderson, Pa. S. H. Crane, Ky. J. Thompson, Pa. W. Carlisle, S.C. A. Y. Lockridge, N. J. D. Newell, N.Y. J. S. Galloway, Pa. Com'tee of Church at Tuscaloosa, Ala. J. M. Brown, Va. H. Patten, Tenn. Com'tee of Cincinatti Presbytery, O. W. Rea, Ind. S. H. McNutt, do. W. B. Worrell, N.J. T. Barr, O. S. Cowles, O. J. C. Harrison, Ky. M. T. Caldwell, Geo. Com'tee of cong. of Williamsport, Md. 2; S. L. Governeur, N.Y. 2; J. M. Arnell, Pa. J. Paine, Va. P. Donan. N. J. J. H. Logan, Ky. A. Kyle, Ky. J. Oakes, N.Y J. Hutchinson, Pa. T. E. Hughes, Ind. W. S. Potts, Mo. G. H. Hampson, Pa. D. M'Intyre, N.C. A. Aikman, N.J. A. N. Cunningham, N.J. C. M'Iver, Pa. S. Hubbard, N. Y. H. Patrick, Mo. F. M'Farland, Va. 2; J. H. Monroe, N.Y. R. B. Dobbins, O. S. H. Terry, Pa. W. W. Caldwell, Mass. J. Hunt, O. N. Gould, N.Y. T. Root, Ala; P. Martin, Ala; B. F. Spillman, Ill; Ex. com'tee Wabash Presb'ty Ind; L. M. Warren, Mic. Ter; W. Crafts, NY; O. Leavitt, NY; R. Young, O; G. Duffield, Pa; J. T. Burtwell, Tenn; J. B. Wilcox, N Y; J. B. Elwood, N Y; J. Rhoads, Pa; C. H. Mustard, Del; L. F. Leake, N J: J. Campbell, Pa; A. M'Cowan, N Y; C. M. Laughlin, Pa; Com'tee of Findley, O; R. Day, N Y; D. M. Barber, Pa; A. A. M'Ginley, Pa; H Alexander, Lou; T. G. Potts, Mo; W. Gray, O.

New Auxiliaries.

St. Louis, Missouri; Derry, Pa.; Mahoning, do.; Lycoming, do.; Chillisquaque, do.; Pine Creek, do.; Great Island, do.; Warrior Run, do.

Account of cash received by the Board of Missions of the General Assembly, during the month of August, 1830.

Albany, N. Y.	Col. in Rev. Mr. Kirk's church, per Cor. Secretary,		12 00	
	From Aux. Soc. of 2d church, in part,	do	30 00	
	Donation from Mr. Batchelder,	do	5 00	
	Do. do. A. Platt,	do	5 00	
	Do. do. Jos. Alexander,	do	10 00	
	Do. do. A Friend,	do	3 00	
	Do. do. James Brown,	do	20 00	
	Do. do. Wm. James,	do	25 00	
				110 00
Baltimore, Md.	From aux. soc. of 1st church, per Mr. H. Bain,			8 00
Buffalo, N. Y.	do. in part, per Cor. Secretary,		7 72	
	Col. in Presbyterian church, do		10 30	
				18 02
Christiana, Del.	From aux. soc. annual payment, per Rev. J. B. Crosby,			14 00
Crab Apple, Ohio,	do per Wm. M'Millon, Esq.			4 00
Frankfort, Ky.	do per Rev. Dr. J. Blythe,			5 00
Germantown, Pa.	From Manual Labour Academy, per Rev. J. Monteith,			1 19
Hillsborough, Ohio,	From aux. soc. per Rev. Dr. J. Blythe,			5 00
Long Run, Pa.	Col. in cong. per A. M'Candless,			15 00
Louisville, Ky.	From aux. soc. per Rev. Dr. J. Blythe,			9 50
Newtown, Bucks co. Pa.	From aux. soc. additional, per Rev. Mr. Boyd,			25 00
Newcastle, Ky.	From aux. soc. per Rev. Dr. J. Blythe,			7 50
Newark, N. J.	do.			50
Philadelphia,	From Wm. Brown, Esq. his subscription for 1830,		100 00	
	John Stille, do	do	100 00	
	Donation from a Missionary,		1 00	
	Returned by do.		4 00	
	Donation from Mrs. M. Carswell, per Rev. Dr. Ely,		25 00	
	Do. Wm. F. Geddes,		3 92	
				233 92
Pittsford, N. Y.	Monthly Concert collection, per Cor. Secretary.			5 75
Palmyra, N. Y.	From aux. soc. and collections. do			7 17
Reading, Pa.	Collection in African church, per Rev. J. Glouchester,			6 00
Rensellearville, N. Y.	Donation from Rev. Marcus Smith,			1 00
Robinson co. N. C.	do John M'Intyre, per A. M'Rae, Esq.		5 00	
	do A. M'Queen, do		5 00	
Richmond co. N. C.	do Mr. A. Sutherland, do		5 00	
				15 00
Shelbyville, Ky.	From aux. soc. per Rev. Dr. J. Blythe,			8 50
Six Mile, Ky.	do do do			1 50
Stillwater, N. J.	do do W. B. Worrell,			9 50
Upper Springfield, Ohio,	do Dr. J. Blythe,			3 50
Upper and Lower Path Valley, Pa.	col. in cong. per Rev. A. A. M'Ginley,			6 62
Missionary Reporter,	From sundry subscribers,			10 50
				$531 67

Solomon Allen, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

The following extract from an article which appeared in the Biblical Repertory, a few months since, is earnestly recommended to the particular attention of our readers; in the hope that they will be excited in view of the pressing necessities of the church, to immediate, united, and persevering efforts, to educate and send forth a large number of men, who have been "*called of God as Aaron was*," to preach to the destitute and perishing the unsearchable riches of Christ.

"The Presbyteries connected with the General Assembly of the Presbyterian Church, report between six and seven hundred congregations destitute of regular pastors. And we venture to affirm, that the churches of other denominations are not, in proportion to their numbers, more fully supplied. The proportion of ministers, to the population of the United States, is every year rapidly diminishing. The tide of population is flowing to the west, to the north, and to the south; so that in less than one-fourth of a century, cultivated fields, flourishing villages, and large cities, will occupy places now the abodes of wild beasts. These colonies, emigrating from Europe and the older states, carry with them the elements of social institutions and Christian churches.—They not only receive with gratitude the Christian missionary who visits their new abode, but they send back from the wilderness repeated and earnest entreaties, to give them Bibles, and ministers able to teach them to understand what they read. The American Bible Society has said that they shall have Bibles—and the Christian community is responding—means shall be furnished to redeem the pledge. Missionary societies are saying, we know where a thousand missionaries more than we can command, may be fully and usefully employed; and we know, also, where the means necessary for their support can be obtained. But men of suitable qualifications cannot be procured. Never did a field more extensive and promising present itself to the enterprise of the Christian community. The question is, shall it be left uncultivated until it be overspread with briars, and thorns, and thistles? Shall those who know the value of Christian privileges, and are willing, according to their means, to aid in obtaining them, be permitted to pass off the stage of action, and their children to grow up in ignorance and irreligion, before the heralds of the cross be sent to their assistance? Every one knows that the difficulty of instructing and reforming a people universally sunk in ignorance and vice, is an hundred-fold greater, than when a few are standing ready, at once, to take the minister of the gospel by the hand—to cheer him in his labours, and to aid him by their counsel, their influence, and their prayers. If our vast territory is ever to be filled with a Christian population, it is more economical to take possession, while we have in the bosom of the country auxiliaries, than to gain possession after it falls, as is the certain consequence of delay, entirely into the hands of the enemy. Now only a part, hereafter the whole of the expense must be borne by the established churches. In the one case, the strength and resources of the church would be increasing with the growth of the country. The churches formed, would aid in forming others. In case of present inaction, not only the relative, but the positive strength of the church would diminish.—For in the moral, as well as in the physical world, action is necessary, in order to retain the vigour already possessed. All this is admitted. *The harvest truly is plenteous, but the labourers are few.* Where shall we find men of a right spirit duly qualified for this work? What is to be done in the evident destitution of labourers necessary to collect and secure the abundant harvest now ready for the sickle? Our Master has given the answer—*Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* This prayer has for ages been on the tongues of professed Christians, and is still repeated, whenever the wants of the church and of the world come into remembrance. But is it accompanied with corresponding exertions? It is self-evident, that to pray to God to grant a particular blessing, when at the same time we neglect the use of means in our power, necessary to its attainment, is nothing less than solemn mockery. Earnestly to desire an object and not to raise a hand to receive it, when presented, is inconsistent with the invariable principles of human action. Could it be believed, that a man, having the perfect use of his limbs, was really thirsty and desirous of a drink

of cool water, when instead of going ten steps to a copious fountain, he would sit and beg that it might be conveyed to him by the immediate hand of the Almighty? We pray, and very justly, that the hungry may be fed, and the naked clothed, and yet if we do not minister to their wants according to our means, what advantage are our prayers to ourselves or to the needy? It is true, man cannot make ministers such as would be a blessing to the church and the world. He cannot give them a new heart, and furnish them with the natural talents, necessary to preach the gospel in a profitable manner. Therefore, we must pray the Lord of the harvest, to send forth labourers into his harvest. But is there no human instrumentality to be employed in the conversion of those who are to be preachers of the gospel? Is there no human means to be used in training and preparing them when converted for that great work? It is admitted that God could, if it seemed good, take the ignorant and illiterate, and endow them with the gift of tongues, as he did a great part of the apostles, and make them the instruments of confounding the wisdom of the learned; or he could call those already educated with a view to secular professions, and inspire them with a knowledge of the mysteries of his kingdom, as he did the apostle Paul, and send them forth fully furnished to this great work. But this is not his ordinary mode of proceeding, as well in the kingdom of grace as of nature. God has provided in abundance, timber and stones, and every material suitable for the construction of houses,—but he has nowhere, or at any time, provided houses already built and furnished, without the intervention of human agency. We owe to God primarily our food and clothing, yet bread no where springs from the earth, nor garments grow on the trees precisely in the form suited to our use. A similar connexion between means and ends pervades the kingdom of grace. *Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?* Now, if salvation be not attainable without this long series of means, how can men be sent to preach without any previous preparation?

At the introduction of Christianity, when miracles were necessary to prove the divine authority of the new religion, our Lord did not send forth illiterate Fishermen to preach the gospel, without previous instruction and preparation. They were with Him, who taught as never man taught, during the whole period of his personal ministry, they saw his miracles, heard his instructions, were witnesses of his death and resurrection, conversed with him forty days before his ascension, and finally, were endowed with the power of speaking more different languages than any minister of the present day can learn in a lifetime. Paul, previously furnished with all the learning and literature of his age and country, was called to the apostleship; and consecrating his high intellectual attainments to the service of his Lord and Master, he became one of the most able, as well as most zealous and successful ministers of the New Testament. To prove the necessity of a learned and able ministry in this country, where the advantages of education are general, and this period, when every branch of literature and science is cultivated in a high degree, seems wholly superfluous. The experience of ages justifies the opinion now generally entertained by intelligent Christians of all denominations, that in a useful minister of the gospel, mental culture must be connected with ardent and devoted piety. How can a man not furnished with the necessary information, instruct others? Or if he have the requisite knowledge, he must *be apt to teach*, capable of communicating in plain and intelligible language, his thoughts and feelings. Language is usually acquired by imitation and practice. And it is a general rule in the administration of the divine government, not to bestow gratuitously that which may be acquired by human industry. A contrary mode of procedure would hold out an irresistible temptation to indolence and folly. The question then returns, how are ministers of the gospel, equal in number and in gifts to the exigencies of the Church, to be procured?—We repeat our Lord's answer—*Pray the Lord of the harvest to send forth labourers into his harvest*, Pray God to pour out his Holy Spirit on schools and colleges, and to convert and dispose young men, now in a course of education, to consecrate their talents and acquirements to the Lord—and let this prayer be accompanied with means suited to produce the effect. In the next place, let the Church take young men of promising talent, and hopeful piety, who are destitute of the means of obtaining a liberal education, and train them up for the service

of the Lord. There are many such young men—the fruits of the refreshing influence which God has shed down in various places on the American Churches. This fact is a manifest proof, that the Lord of the harvest has heard prayer, has selected his labourers, and is waiting for the Church to do her duty, in educating the sons He has given her. In our country there are hundreds of young men distinguished for piety and talent, earnestly desirous to serve the Lord in any way he may direct, who are utterly excluded from the hope of obtaining a liberal education by their own resources, or those of their parents. What duty more obvious and pressing, than to educate these young men for future usefulness? They are the children of the Church, she needs their services, and she is bound to take them by the hand, to instruct them, and to direct their steps to a field where their labours are likely to be most conducive to her interest. To this case the general principle of political economy is not applicable; that where labour of any kind is in demand, men will, of their own accord, without artificial stimuli, prepare themselves for the occupation in which service is required. Because in the first place, the ordinary motives of interest do not, or ought not, to operate in the case before us. In this country the Church has no patronage from the civil government—no rich prebends to tempt the cupidity of parents in directing the education of their sons—no splendid livings independent on the will of the people, where the indolent incumbent is secure of his maintenance, in whatever manner he may perform the duties of his sacred office. Such also is happily the state of public sentiment, that the people will not long support a minister who is not active and laborious, manifesting a greater zeal for their spiritual interests than for his own private emolument. In these circumstances, when a gifted, and well educated young man, regards his own ease, or is ambitious of rising in the world, he usually turns his attention to some secular profession. And when we see a young man in independent circumstances, entering the gospel ministry, as is sometimes the case, we have strong presumptive evidence that he is governed by other motives than those of a worldly character. In the next place, many liberally educated young men lack piety; an essential and primary requisite in a useful minister. To introduce men destitute of piety into this sacred office, would be a curse, instead of a blessing to the Church, and to the world. If such men would answer, the cheaper and speedier way to supply the destitute with religious instruction, would be to raise the emoluments of the clergy. Then the same principle which preserves the equilibrium in secular employments, attracting labour where it is most needed and best rewarded, would operate, and we would have no cause to complain that the labourers were too few. Thus, where the Church is liberally patronized by the State, there is no lack of candidates for the gospel ministry. But such a state of things, when worldly-minded men, for the sake of filthy lucre, are induced to intrude themselves into the sacred office, is pestilence and death to the interests of moral reformation and vital piety. If then, the Church would preserve her holy doctrines pure and unadulterated, if she would hold forth the word of life to the multitudes perishing around her, and provide for the spiritual wants of the rising generation, she must bring into her service, by a course of intellectual discipline, these young men, whose hearts God has prepared for the work, by the operations of His Spirit.

This is no new and untried experiment. It has been done in an unsystematic, and comparatively small way in the Presbyterian Church, for many years: and the result of the trial has been the most happy and encouraging. The mind of the Christian community seems now prepared to make a mighty and united effort, in this great cause on which every other Christian enterprise is evidently dependent.

MEETINGS OF SYNODS AND PRESBYTERIES.

As the season is near at hand for the stated meetings of our Synods and Presbyteries, we deem it our duty to remind the members of these bodies of the fact, that the Board of Education of the General Assembly have now under their care about SIXTY young men, in various stages of education, preparatory to the sacred ministry; that these youths are all, to some extent, and most of them *entirely* dependent on the friends of the Redeemer, for the pecuniary means of prosecuting their studies. The Board stand pledged for the support of their beneficiaries, so long as they need, and appear to deserve the patronage of the church. At the close of each term of study, we have pressing calls for remittances; and should we be unable to meet these demands, the consequence will be grievous and mortifying indeed. Now

it is well known that we have no permanent funds; that our ability consists in the liberality of the people with whom we are connected; and that we merely receive and apply, according to our best discretion, the means which are placed at our disposal. We feel that we are acting under a very solemn responsibility, and it is our sincere desire to aid and encourage young men of the right character, who are aiming at the work of the ministry, wherever they may be found within the limits of our religious connexion. During the first six months, after the complete organization of the Board, our success was as great as could reasonably be expected. Our beneficiaries increased rapidly, and more funds were collected in a few months, than had been collected in years before. Since the meeting of the last General Assembly, our progress has been less animating. We are not discouraged; but we are solicitous, and feel bound to tell the whole truth. The character of the church is closely connected with the success of this Board. It is her own institution; and it will be useful just in proportion to the zeal, unanimity, and liberality, which her members evince in promoting the great object for which it was appointed. No elaborate argument is necessary, surely, to show that vigorous exertions, in this cause, are called for. From the last statistical reports it appears, that of our *two thousand one hundred and fifty-eight congregations, six hundred and thirty* are vacant, having neither *pastors* nor stated *supplies*. During our last ecclesiastical year, thirteen of our ministers, and several candidates for the ministry, were removed from the field of labour by death. The population of this country is increasing at the rate of about THREE HUNDRED AND FIFTY THOUSAND A YEAR. How disproportionate the number of labourers, to the plenteous harvest! Thousands of missionaries are needed to carry the Gospel to the destitute, at home and abroad. FIVE HUNDRED MILLIONS OF IDOLATROUS HEATHEN ARE PERISHING, FOR LACK OF VISION, AND MUST BE EVANGELIZED BY THE PREACHING OF THE WORD. With these awakening facts before her, can the Presbyterian church in America, embodying something like *two hundred thousand communicants, and three times that number of baptized members*, feel as if she were doing her duty, while the actual increase of her candidates for the ministry, during the year ending in May last, is only thirty-three, and the increase of her organized congregations eighty-eight? The Saviour's command, "Go, preach the gospel to every creature," bears upon *us*, in common with our fellow Christians of other denominations, with amazing force and indisputable authority. Let us *practically* acknowledge our obligations. Let our *two hundred thousand communicants* contribute "as the Lord hath prospered them," and we shall have ample means to assist every poor and pious youth of talents, who desires to devote himself to the ministry of reconciliation.

We do entreat the Synods and Presbyteries; at their approaching meetings, to take this subject into serious consideration, and adopt efficient measures for co-operation in this "work of faith and labour of love."

It is earnestly requested that all Presbyteries and other associations that may become auxiliary to the Board, would give notice of the fact, as early as possible, with directions, in regard to a regular correspondence.

TO SUBSCRIBERS AND PATRONS.

We beg leave to remind our readers and friends, that payment for volume second becomes due, by the terms of publication, on the delivery of this number. The work is afforded at so low a rate, *fifty cents a year*, that *punctual payment in advance* is indispensably necessary to its continuance. Remittances, in current notes, by mail, in the absence of private opportunities, are considered safe, and will be gratefully received. It will be convenient and proper, in the case of distant subscribers, for several to unite and forward their subscriptions in five or ten dollar notes. All communications, by mail, ought to be postage paid. We hope the friends of the General Assembly's Board of Missions and Education, will take some pains to increase our list of subscribers. The extensive circulation of this paper, is exceedingly important to the success of our Missionary and Education operations. We must have some medium of intercourse with the congregations, with whom, and for whom, we are acting; and we are sure, that a cheaper one of equal convenience, and comprising an equal amount of matter, cannot be had. Ten subscribers in each congregation, would give us a list of twenty thousand.

TO CORRESPONDENTS.

Several letters remain unanswered, owing to the absence of the Secretary, and some of the members of the Executive committee, for the last few weeks: they will be considered, and answered as soon as practicable.

PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to inquire, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session, provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more amply adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *already by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute the measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper manner solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

The foregoing presents a simple plan, of easy execution; and if it be followed up with spirit the whole Presbyterian church may in a few years be, as it is most desirable that it should be, actively engaged in missionary operations. But to produce this effect the Sessions must make and continue some active exertions. Now as *personal responsibility* affords the best security for a careful and persevering attention to any business, especially if it be of a public nature, it may be well that each Session should fix on *some individual*, who may attend to the collection of their Missionary funds, and be charged with superintending the whole concern in the congregation. If this office be found burdensome, it may be, after a fixed period, passed from one individual to another. It may also be well if the Session should make it a standing rule to have two meetings at least in a year expressly for the purpose of attending to Missionary concerns. As the minister of every congregation is always the Moderator of its Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and zealously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge. And it is hoped that no minister in the Presbyterian church will refuse his aid, in a matter of such high importance to the Christian church and the salvation of immortal souls as the sending of the gospel to those who are perishing in ignorance & sin.

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THE

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AND

EDUCATION REGISTER,

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OF THE

General Assembly

OF THE

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. OCTOBER 1, 1830. NO. 2.

BOARD OF MISSIONS.

In the August number of the Reporter, we announced to our readers the important fact, that the Board of Missions had actually at command *more men than money!* We present it again, for the serious consideration of all who love the cause of Missions. For ourselves we confess that the fact now stated, has in a measure disappointed our expectations; but at the same time we rejoice to say that this disappointment is accompanied with more than a counterbalance of encouragement.

1. We have met with some *disappointment.* It is but a few months since the language of our own Board, and that of almost every other Missionary Society in our land, justified the confident expectation, that, if *men* only could be found, willing to engage in Missionary labours, the *means* of their support would be furnished in abundance by the churches. And when we remembered that there were in connexion with the General Assembly, about *two thousand churches*, embracing *two hundred thousand members* in full communion, and that many of these churches, and a very large number of the private members of them, were really affluent and independent—when we reflected that the humble pittance of *fifty cents* a year, contributed to this Board, by each communicating member, would yield an annual revenue of *one hundred thousand dollars*—when we received, and published to the churches very many affecting appeals from the destitute—and when we recollected the numerous pledges of liberal patronage which had been given to this Board, by individuals, churches, Presbyteries, and Synods, in different parts of our country, we felt ourselves fully warranted in entertaining and expressing a confident expectation that *money* would not be *wanting*, when *men* could be found to enter the Missionary field.—With these circumstances in view, we did not then expect, what now proves to be true, that the number of Missionaries actually engaged in the service of the Board, would in a short time, so far exceed the *means in hand* for their support, as to render it necessary for the Board to *anticipate* the annual contributions of their 400 Auxiliaries, by borrowing money to enable them to meet their engagements. Such however is the fact—and although we are fully aware, that the present state of our treasury is owing in a great measure to the circumstance, that the annual payments from our auxiliaries, are not ordinarily, made until the month of December, still, we cannot refrain from expressing our regret and disappointment. And opposed as we are to the system of *loaning money* for the purpose of carrying forward Missionary operations, we do again most respectfully and earnestly appeal to individuals, to Elders, to Ministers, and to Auxiliaries, for *pecuniary aid.* You see, brethren, our pressing necessities; and you possess the ability to afford us relief.—Can you find it in your hearts to withhold the funds which are indispensably required to sustain the faithful labourers who are are *reaping the whitened fields of our own country?* We have confidence in the churches, and we *wait* for a reply.

2. The fact stated affords us *great encouragement.*

The moral desolations of our land have been disclosed—the cries of the needy have been uttered—and a truly *Missionary spirit* has been awakened

in the *schools of the prophets*, and among many of the *pastors* of the churches in the middle and eastern states. In this way it is, that the number of our Missionaries has been increased, within the short space of two years, from *thirty-one*, to *more than two hundred!* Within the last *four months*, *forty* new Missionaries have been added to the 198 reported to the Assembly in May, and about *thirty* more are, at the present time, applicants for missionary appointments. Some pastors of churches in this highly favoured region of the country, who had agreeable settlements, and a competent support, and a goodly number of the most talented youth from our Theological Seminaries, inspired with new zeal in the cause of Domestic Missions, have cheerfully turned away from the well watered gardens of the East, and in the humble character of Missionaries, have offered themselves as pioneers to "prepare the way of the Lord," in the comparatively parched and barren wilderness of the South and West. It is well worthy of particular notice also, that this truly astonishing increase of Missionary labourers, has occurred at at a time when the amount of compensation appropriated by this Board to its Missionaries is only about *one-fourth* of what it was when they employed only thirty-one, and paid them at the rate of $33 per month. To the Board of Missions, these things are truly encouraging, and they must be still more so to the dwellers in the wilderness, whose Macedonian cry has at length been heard by many, who are now responding, through the Board, "Here are we, send us." For these propitious circumstances the Board desire to be unfeignedly thankful, and to give all the glory to the Great Head of the Church, to whose gracious interposition and blessing, they are exclusive debtors for all the good that has been accomplished through their humble instrumentality—and now, to all their friends and patrons throughout the country, they would affectionately say, Brethren, "let us not be weary in well doing," "to do good and *communicate*, forget not." The fields are "white unto the harvest," the spiritual reapers are ready, but "How shall they preach, *except they be sent?*"

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Remarkable progress of Missions.

The following extract from a letter of the Rev. Levi Spaulding, a Missionary in Ceylon, to his brother in Dover, N. H. dated November, 1828, presents a very brief, but striking view of the truly encouraging success which has attended the labours of our Missionaries in that Island. Let the Christian read and be grateful, and give to God all the glory.

"When we arrived, there were only two stations at which the old houses and churches had but partially emerged from the ruins of a hundred years exposure to rains and banyans. The buildings, at the other three stations now occupied, were tumbled down, overgrown with bushes, and inhabited by owls, serpents and scorpions. At each of these five stations, there are now comfortable houses and other buildings for the accommodation of a family and a church. Then there were about a dozen native free schools, connected with the mission, in which there might have been 400 boys—now there are more than *ninety* schools and *four thousand* children connected with us. When we came, there were no girls in these schools—now, eight or nine hundred of the above number are girls. Then, there was in use in these schools, an old Dutch catechism, written on the ola, and a few, very few tracts and scripture extracts—now, we have a tolerably good introductory school book, and a compendious catechism, both in print, and in use, and as many as a thousand copies of either Gospels, or Epistles, or portions of the Old Testament, are read in the schools every day. Then, there was no press, and only about one tract to one thousand people—now, we have three presses, and have printed, and with the exception of a few on hand, have distributed one edition each, and some of the second and third edition of fourteen different tracts. Then, our system of boarding schools was like the world at the creation

—without form or void, and a few youth who attended, were almost compelled to come—now, that shapeless beginning has assumed a form and system and motion with one hundred and fifty boys, and thirty girls, and our Seminary stands higher above the heads of the people here, than Oxford or Cambridge above the people of England: though it may be unworthy the name of a College or University. There was, then, no well educated native to assist us—now, fifteen or twenty young men of good promise have left the seminary and are either employed by us or others as teachers or as readers. Others who have been taught in our mission, though they have not pursued a regular course, are employed by Government, as interpreters at their courts, or as parish notaries, &c. Then, three native lads had been admitted to one church—now, there is more than one hundred. Then, the people heard and saw evil spirits, and goblins, in all these old Churches and houses, and considered themselves polluted if they ate or drank on our premises—now, these ghosts and demons have all fled, and many of the first classes bring their sons to eat and drink and sleep and live within our gates. The best of us then, was only able to stammer in the Tamul language, and as for the Indus band, they had only begun the alphabet, and could not speak a word; and were all quite unaccustomed to the climate—now, there is no one among us who does not, on any occasion, speak readily extemporaneously—and as for our constitutions, we are become natives. True, we are not so able to endure fatigue as when we came—our gait and motions are slower—but with more experience and prudence we may do twice as much in a month that will turn to account; and find ourselves quite as free from pain, as we should probably be, if in America. It is true, the effects of all our labors on the mass of the people would not be very visible to a traveller —but we who have been on the ground, can see, that the progress of sin is in some measure checked; it does not roll through the country like a flood as it did then. It only bursts out occasionally —or flows in hidden channels. A spirit of inquiry is excited, the shadow of heathenism on Sevans dial has gone back ten degrees—the stone is rolled from the well's mouth; and were it not for the two giants, Caste and Customs, who hold this people with more than an iron grasp; I see few obstacles to the entire triumphs of Christianity.

NORTH AFRICA.

The following extract from the Journal of Mr. Bird, contained in the Missionary Herald for September, presents in a very affecting light, some of the errors and superstitions of the Mohammedan religion, and contains a triumphant exposure and refutation of the same. The passage of the Journal quoted, is dated at the Island of Jerba, June 12th, 1830.

This morning the pilgrims at Mecca commence their sacrifices, and the day is held sacred all over the Mohammedan world. It may be called the Good Friday of the Moslems. The captain of the port prepared a sort of public breakfast at the custom-house, to which I with the rest was invited. Almost the first conversation was on the subject of religion. Our host began by giving what he called a true account of the supposed crucifixion of Jesus Christ, saying, of course, that God, at the moment of the crucifixion, took Jesus away in a miraculous manner, and substituted another man who resembled him. When he had finished, I begged leave to ask how it was possible, if such a substitution were made, that both Christians and Jews should, from that day to this, have agreed in maintaining the contrary. What could have been the object in the divine mind of concealing such a thing from Jesus' pious friends, for these were by common consent devout and holy men. Why should God deceive his own people, and leave them to go forth under this deception and publish to all the world a religion having for its very basis the false supposition that Jesus was crucified? You may say that you do not know that Christians at first did publish such a religion, for that that we have corrupted the Gospel history. But this corruption I utterly deny, and you cannot prove it. How can you prove that your Koran has not been corrupted? You will say that all history from the days of Mohammed downward, has uniformaly represented the Koran to be just what it is at present, and that no one disputes this testimony. In the same manner, in regard to corruptions of our Gospel, we can say in opposition to Mohammed, that all history, from the days of Jesus downward, had uniformly represented the Gospel to be just what it was, when first it was contradicted by him, and no one had disputed the testimony of history on that subject. Multitudes of authors had written upon the Gospel long before

Mohammed's days, all whose quotations from that book were found to accord very exactly with the Gospel as it exists among the Christians of the present age. I acknowledged freely that many corrupt practices had crept into many churches of Christians, and that also a few corrupt books had been written, calling themselves Gospels, in which, for aught I knew, they might find the name of their prophet and a denial of the death of Jesus, but contended that these things were no proof that Christians had corrupted their books. Without yielding the point at all, they began to ask why we chose to follow the illiberal example of the Jews, in receiving some of the prophets and not all: adding that we were as culpable in adhering to Jesus, to the exclusion of subsequent prophets, as the Jews were in adhering in the same way to Moses. I replied that in every case of receiving or rejecting a prophet, we ought to be governed entirely by evidence; that when God wished to change the customs of Moses, he sent Jesus with all the proofs that any man could possibly demand, to show that the proposed change was that of divine and not mere human authority. Now Mohammed, if he would change our customs and faith, is bound in fairness to exhibit his credentials as did Jesus. We are ready to follow all the prophets, but we expect them to show some proof, beside their own bare assertion, that they are such. Had Mohammed raised one man from the dead, it would have been evidence that he was from God. Had he brought proofs that the Christians had corrupted their books; we might have believed him in that respect also; but how can we believe without reason? Without proofs we have not the means of believing. It is not because we are obstinate, that we do not believe in Mohammed, it is because that, with such slender proofs, we cannot. We feel that we are accountable for our faith, and that God would justly condemn us, at the day of judgment for believing in any prophet without good evidence. We wish to follow the truth. We are not Christians because our fathers were such, but because we see that Christianity has truth on its side. Now look at the arguments which support your system. What is the sum of them? The prophet's word and the prophet's sword. These are no arguments: they may spread a religion, but they are no proofs of its truth. The religion of Jesus was not spread by such means: but its glory is, that it was spread by fair argument, by persuasion, by suffering. Here they had to acknowledge that their religion was not spread, at least at its commencement, but by the sword, and I understood the captain of the port to quote to the others a passage of the Koran, authorizing Mohammed to resort to that mode of propagating "the faith." They seemed to feel, too, that the fact made against them in argument, for that since the sword was employed, the conclusion was natural, that rational proofs were wanting. You say, I continued, that we Christians are like the Jews; that we treat Mohammed as they did Jesus; that is we were both under the guilt of rejecting a prophet of God. Now you know that, from the days of Jesus until the present time, the Jews have been scattered all over the world and subjected to the most cruel oppressions. This you acknowledge to be a judgment of God upon them for rejecting Jesus. If then Christians are under a similar condemnation, we ought to expect God to treat them in a similar manner. But it is now 1,200 years since our fathers rejected Mohammed, and I do not see any special manifestation of divine anger upon them. I do not see but that Christian nations are nearly or quite as rich, and powerful, and enlightened, and flourishing and happy, as the Mohammedans. At this they smiled, for it is notorious among them that, in all the improvements of civilization, Christians are infinitely their superiors. I left the company to go and get my New Testament at the wharf, hoping to have some further conversation with them; but when I returned they had all gone into the city. I afterwards, however, saw the captain of the port, and made him a present of a book, begging him to read it, as he had expressed a readiness to do, and to be assured at the same time that he was reading the pure, unchanged, original Gospel of Jesus Christ.

SANDWICH ISLANDS.

Station at Honoruru.

The following brief notices are extracted from a report of this station, including all the Schools on the Island of Oahu, dated, October 16th, 1829, and published in the September number of the Missionary Herald.

As an evidence of some progress among the people, we are happy to mention the erection of a very large school house, 128 feet in length by 37 in

breadth for the accommodation of our higher schools, or classes, on the monitorial plan; also a very large church, 196 ft. in length by 63 in breadth. The house was dedicated on the 3d of July, with appropriate and very interesting exercises. It was filled at an early hour, and many assembled around the doors. Probably 5,000 were present, besides some foreigners.

The following day, at a public dinner, Kaahumanu repeated in a public manner the sentiments of the king, gave her sanction to them, and represented this expression of the will of the king, as binding on all within his dominions. We felt some concern for the exposure of this youth on this aniversary. The same evening, however, he took tea with the mission family, spent the evening, and joined in a hymn and prayer.

Admissions to the Church and the Candidates.

The next day, the first Sabbath that our new meeting house was occupied, it witnessed a scene equally as interesting as the dedication, while the church attended on the ordinances of baptism and the Lord's Supper. Twelve persons, having been sometime propounded, were baptised, and entered into solemn covenant with the church. Fourteen others having been carefully examined, and having given pleasing evidences that their faith and hope are built on Christ, the chief corner stone, were propounded for admission. These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline on the 20th ult. were baptised and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the Cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, who seem to have exchanged an exceedingly vicious for a moral life, we deem it necessary to proceed with great caution in admitting any to the church, who have not, for a considerable length of time, given evidence of a radical change of heart.

Schools, for training Native Teachers.

[Considerable exertions, similar to those described below, for training native teachers, have heretofore been made by the missionaries, especially at Lahaina, and Kairu. But in no other case perhaps have the chiefs done so much to forward the work.]

Some years ago it was proposed to Kaahumanu to build a large school house near our establishment for the purpose of affording instruction to the chiefs and school-teachers, engaging as a condition on our part, to furnish it with writing tables. About a year ago, she applied to her brother, governor Adams for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboard, &c. fitted up; and three distinct classes have been accommodated here the summer past: one composed of about 80 school-teachers, chiefly under the instruction of Mr. Chamberlain and Doct. Judd, who have directed their attention to systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shepard met them once a week to teach them reading. Another class, consisting of about 30 of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd, and Miss Ward, who have endeavoured to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen. They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilo, Kinau, Ii, and Kamaikaui, a daughter of Mr. Young, who are learning to read English and render it into Howaiian, and who attend to writing, arithmetic, psalmody, and Scripture history.

The number of schools under our superintendence is 150, including, accord-

ing to the returns in July last, 4099 pupils: viz. Honoruru 40 schools, containing 399 men, 438 women, 47 boys, and 36 girls—total 920; in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099. It will easily be seen that where so large a portion of those who attempt to learn are adults, who are frequently burdened with heavy taxes, both on their time and on the fruits of their labour, the attendance at school cannot be as constant, or during as many hours in the day as is expected from learners of the common age in a civilized country, and that the progress of our common schools, other things being equal must be comparatively slow.

The Object and Effects of the Schools and the Press.

To give the people ability to read the word of God, to encourage and accustom them to read and understand, to treasure up and practise those sacred truths which we publish, is at present the primary object of our schools in general. A great point is gained, if one-fourth of the population are willing to devote one hour a day to this object. Every day's experience shows us that our schools are every where nurseries of a pure morality, and in numerous instances, of vital piety. A great proportion of those who receive our books feel a sort of obligation to obey the moral instruction which they contain. Estimate, then, if you can the value and importance of our printing press, by which we can easily disseminate annually three or four millions of pages of evangelical publications among forty or forty-five thousand of pupils, who are thus furnished with such means of grace, as to leave them without excuse, if they do not believe on the Son of God to the saving of their souls. In this connexion you will rejoice to know that the edition of the Gospel of Luke, which was finished last March, is in the hands of the people, read and studied by multitudes with great satisfaction. Another edition of our hymn book, containing 100 hymns, has been called for, and has been printed, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus, containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first in order we intend to print soon.

We might add as evidences of improvement here, the attention of the people to Sabbath schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labour on the Sabbath, and from gambling or games of chance.

NOTICES OF THE STATION AT WAIMEA.

Admission to the Church and Character of the Converts.

WAIMEA, the only station on the Island of the Tauai, is occupied by Messrs. Whitney and Gulick, with their families. All the schools on the island, together with the church and all the means for diffusing religious knowledge, are under their care. Mr. Whitney under date of February 17th, 1830, remarks—

Of late, we have not seen so much of what we believe to be the special operations of the Holy Spirit. Our meetings, however, are well attended, and not a few are still inquiring after the truth. Seven have been admitted to our church the year past, among whom is our governor, Kaikioeva. Three are newly propounded. The whole number of natives members of this station at our last communion was fifteen. All of them so far as we know, have hitherto walked worthy of their profession.

Mr. Gulick, under date of Feb. 18th, makes the following remarks respecting the extent of religious knowledge, and the kind of religious feeling manifested by the people.

Yesterday a man who lives with me, came to my study, to converse on the subject of religion. He thinks he has recently been converted. His previous conduct together with his conversation, afford us a pleasing hope that he is indeed born again. Still, however, we are not free from anxiety on his account. But from his regard for the Word of God, we trust the work is the operation of his Spirit, and that it will be perfected.

Although I have frequently seen persons weep, when conversing with them on the subject of religion, there seems to be with us, very little of that deep feeling, which was common in Brainerd's congregation. I suppose the reason is too obvious. We are not Brainerds. We, however, occasionally, have evidence of a truly tender conscience.

An instance or two may perhaps be worthy of notice. Deborah, formerly queen of the leeward islands, and called Tapule, was seen weeping very freely; the cause of her sorrow being inquired, she replied that she had overheard a missionary praying in secret for the conversion of her countrymen, and she wept when she thought how few of them repented, after all that was done for them.—On one occasion I asked Maria, one of the new converts, if she still loved Jesus Christ. She answered, "My heart follows after him and does not forsake him." I said why do you love him? She replied, "Because he died on the Cross to save me." Perceiving the big tear start from her eyes, as it frequently does when she converses on this subject, I said, why do you weep? She answered, "Because of my great love to the Saviour." And we have better evidence than mere words can afford that this is the language of her heart.

She told me one morning, the thought had often come into her heart, that she ought to go to some dark place, meaning where there was no knowledge of God, and of the way of salvation, and exhort the people; but that she thought afterwards, perhaps it was her duty to stay at home, and try to persuade her neighbours to serve God. Hers does indeed appear to be a decided and glorious change. Not long since she was one of the vilest, most dissolute, and most hopeless of a degraded people. When almost ready to despond, I am sometimes reanimated by conversing with her, and by reflecting on her case.

Week-day and Sabbath Schools.

Respecting these, Mr. Whitney remarks—

There are eighty schools and as many teachers, extending to every village on the Island. At a late examination there were 2,350 scholars who could read. About the same number can write, but for the want of paper, slates, &c. they did not exhibit. Many others are learning, but we do not encourage any to exhibit, but such as can read in any place to which we choose to appoint them. Owing to the want of competent teachers our schools have not made the proficiency we could wish. We hope, however, to make some special exertions, and that ere long the teachers will be better prepared for their work.—As knowledge increases, there is a regular progress in the morals of the people. Habits formed and matured in the darkness of paganism are daily yielding to the sober, modest and industrious manners of civilized life; and superstition, with its attendant evils, is retiring before the light of the sun of righteousness.

On the subject of Sabbath schools, Mr. Gulick adds—

We have at present two Sabbath schools. I should say, from 50 to 150 pupils attend. They read the Scriptures, and recite portions of them from memory. Thirty verses is a common lesson. One female, apparently near 60 years of age, and obliged to use spectacles, recited 37. A middle aged woman repeated 62. These lessons, I understand, were committed in one week. I usually meet with one or the other of these schools after the morning service, and ask them some questions on the discourse which they have heard, and occasionally on the parts of Scripture which they read or recite. Mrs. Gulick purposes to commence a school for children, next Sabbath. The last examination of schools, which occurred about two months since, I was unable to attend. Kaahumanu accompanied Mr. Whitney around the island on that occasion, and, as he informed me, gave the people much excellent advice.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Presbytery of Wabash, Indiana.

[We have recently received the pleasing intelligence, that this Presbytery has adopted the plan of correspondence recommended by the Board of Missions, and we publish the following letter from the Cor. Ex. Committee of said Presbytery, entire—hoping that the appeal made will find its way to the hearts of some, who are anxious to enter upon Missionary labors.]

Bloomington, Ind. Aug. 6, 1830.

Rev. and Dear Sir,—The Wabash Presbytery at its Session in April last, approving of the recommendation of the Board of Missions of the General Assembly, appointed an executive committee of Missions.

This committee, from various causes, has been retarded in its meeting, but at length met, on the 4th inst. and resolved to commence, without delay, a correspondence with the Assembly's Board.

The tract of country which this Presbytery includes as its bounds, is very extensive. It includes 15 counties in Indiana and 2 in Illinois. A part of these counties are densely settled, for the age of the country, whilst other parts are but sparsely settled. The people who are Presbyterians strictly are few.

The organized churches are 17 and these are included in 13 of the counties. One only of these churches has a settled pastor, and that church has three separate places of meeting. Six churches only have a stated supply; and four of these have but two ministers to supply them, and one of the other six is supplied one sabbath a month by a minister living in another county. The other ten churches have only occasional supplies; and with several, the occasions are very infrequent.

In several other places, where no churches are gathered, some few Presbyterian members and families are scattered; and in some of these places it is probable that some months of well directed missionary labors, would result in the formation of a church.

And all these places might be formed into districts, to be occupied by missionaries with great profit. But we *must have men*, ministers, or we *lose the churches* we have, and we shall get few if any more unless in these bounds we have an increase of ministers. What, brethren, can we do, but look on the waste lands and mourn? Cultivate to be sure a little field about our tenement, as great, as with its difficulties, our time and our strength will admit, and then look over the rest of the land and mourn, that it lies waste, and brings forth weeds and thorns and brush. Brethren, our hearts desire and prayer is after ministerial help. To whom should we look? We look to our mother church—we *look* to your *venerable board*, and we beg for *help*—we ask you to send us men whom we know not, but *men* in whom *you* have confidence, for we know not any to recommend to you, nor have we the means to support them. Some funds, amounting in all to $15 00 are in the hands of our Presbytery, subject to the order of your board. And if you can appoint two or more to our bounds, and let us district them, we can raise something for them. We believe about one fourth of a sufficiency to keep them labouring in the field. Pray pity us and send us the men if they can be had, but let them be men who will *stay* when they come, otherwise we had better do without them.

When we say two, we only ask for few because we know the men at command are few—"The laborers are few." Many are needed in our bounds, and the difficulties of being without are yearly increasing. Pray for us, and help us, and assist us to lay the foundations of society, and to rear up in the waste places the *churches* of our Redeemer.—God is with us in our toils, and our desire is that His kingdom may come.

Yours truly,

ISAAC REED,
B. R. HALL,
D. H. MAXWELL,
Executive Committee of Missions of Wabash Presbytery.

Presbytery of Crawfordsville, Indiana.

A few weeks since we were officially informed, by a letter from the Rev. James M. Ray, that this Presbytery, at its spring sessions, formed an auxiliary connexion with the Board of Missions, and adopted the following preamble and resolutions, viz:

Whereas, The General Assembly of the Presbyterian Church have recently taken effective measures for enlarging the power and extending the operation of the Board of Missions, acting under their direction; and viewing it vitally important that our vacant churches should be speedily supplied with able, faithful, and orthodox ministers: Therefore,

Resolved, That this Presbytery become auxiliary to the General Assembly's Board of Missions, and that every church session under our care be requested to form itself into a Missionary Society, auxiliary to this Presbytery.

Resolved, 2. That at every stated spring session of the Presbytery, there be an Executive Committee of five appointed, to transact the business of Missions during the time that intervenes between the meetings of the Presbytery—and that they be the organ of communication between the Presbytery and the Parent Board.

Resolved, 3. That every church session be authorized to direct any portion of its contributions to be applied to the care of the Home Missionary Society; and the executive committee of Presbytery shall be their organ of communication with that Board.

Resolved, 4. That the stated clerk of Presbytery, be directed to forward a copy of the above resolutions to each church session within our bounds.

The subject of appointing an executive committee for the Presbyterial Missionary Society was taken up, and Brother John R. Moreland, Isaac Cave, James Thompson, J. S. Thompson and James M. Ray, were appointed that committee.

Attest,

JAS. THOMPSON, S. C. P.

[An extract from the proceedings of the Executive Committee just named, on April 26, 1830.]

Resolved, That the stated clerk of Presbytery be requested to inform the several churches of the organization and officers of the executive committee, and request the several church sessions immediately to form their churches into Missionary Societies, auxiliary to the Crawfordsville Presbytery, on the plan suggested in the Missionary Reporter—and that the contributions of 25 or 50 cents a member therein named, be raised before the 1st Sabbath in July for the present year, and transmitted, with the number of members to J. R. Moreland, Treasurer of Presbytery, and that they be requested to endeavour to extend the circulation of the Missionary Reporter in their several congregations.

A true Extract,
Attest,
J. M. Ray, Sec. Ex. Com.

Presbytery of Lexington, Va.

We have just received official information that this Presbytery, at its recent Sessions in Lewisburg, adopted the plan of Correspondence recommended by the Board of Missions, and also, that they have now in the hands of their Treasurer, subject to the order of this Board, $160 from the Female Benevolent Society of Staunton, Va. and $95 collected in the Presbyterian church of Lewisburg, Va. at the meeting of the Presbytery.

The Corresponding Executive Committee for the present year consists of the Rev. Conrad Speed, D. D. Rev. Francis M'Farland, Rev. Joseph Smith, and Messrs. Joseph Brown and Joseph Cowan, Elders.

At the request of said committee, the Rev. Wm. G. Campbell has been appointed a Missionary for one year—and one or two more who expect to be licensed by the Presbytery will probably be commissioned in the course of a few weeks.

A NOBLE EXAMPLE.

[The following letter addressed to the Corresponding Secretary, was received a few days since, from the Pastor of the church at St. Louis, Missouri. It presents an example of Christian liberality on the part of a "*frontier church*," which we certainly hope will "*provoke*" many of the older and more favoured churches in our connexion, "to love and *good works*."]

Saint Louis, Aug. 2, 1830.

Dear Sir—Since my return to this city, in looking over the list of auxiliaries to your Board, I find the church of this place is omitted, and supposing that omission to arise from your having received no official information upon the subject, I send you the following extract from the Records of Session of January 2, 1830.

"In pursuance of the recommendation of the General Assembly, the Session passed the following resolution:—

"*Resolved*, That this Session highly approve of the measures taken by the General Assembly's Board of Missions, for collecting funds and extending its aid to destitute parts of our country, in order that they may be supplied with the preaching of the gospel, and that we will co-operate according to the plan proposed by said Board."

Elder John Shackford is the treasurer of Session, in whose hands there are at present $105 55, subject to your order. It may also be gratifying to your Executive Committee to learn that this frontier church engages to contribute at least $100, annually, to the funds of your Board. Your fellow labourer in the gospel. William S. Potts.

Great want of Missionaries in Tenn.

In a letter addressed to the Corresponding Secretary, dated Rutherford County, (Tenn.) Aug. 28, 1830, the Rev. Jesse Alexander, says,

"I have just returned from a voluntary mission of seventeen days through the counties of Warren and Franklin. In this time I preached fifteen sermons and administered the Lord's Supper in three vacant churches: my feelings at the close of these communions were indescribable. When I saw the assembly solemn and attentive, and the tear stealing from many an eye, every thing appeared encouraging for the increase of the church; but when I reflected that they were not to hear another sermon for six or eight months, my hopes were blasted, and all I could do was to pray that the Lord would send labourers into his vineyard.

"Two of these churches, Ebenezar and Craggyhope, both in the county of Franklin, (Tenn.) requested me to write to the Assembly's Board of Missions to send them a Missionary.

"I reside in Rutherford county, and have charge of four churches; to three

of these I preach on Sabbaths, to the fourth on week days.

"There is not another Presbyterian preacher between me and the Cumberland Mountain, a region of ten counties, the most of them thickly populated. I have frequently left my charges, and travelled through these counties, and preached to the vacant churches and neighbourhoods, where I could find some times two or three Presbyterians settled together; some of them had not heard a sermon for years. In pursuing this plan I have for years past preached nearly every third day through the year, but my constitution is broke, and my health gone. I can do no more. I hope you will come over and help us."

REPORTS OF MISSIONARIES.

Pennsylvania.

From the Rev. John Joyce, Allegheny Town, September, 1830:

"The latter end of October last, I was favoured by Divine Providence with health to recommence my labours in Allegheny county. One half of my time I gave to *Laurenceville*, a village adjacent to the garrison, on the Allegheny river, two miles above Pittsburg. The vicinity is populous, and filling up rapidly with the summer dwellings of families from the city. There is no place of worship in the village. A few of the families only find it convenient to attend public worship in Pittsburg. Had the people of that place a convenient meeting-house, and regular preaching, I have no doubt a Christian church, respectable for its numbers and weight of character, might soon be formed there. Were these points gained, provision would be made for the religious improvement of the soldiers and public officers of the garrison; and how desirable is it that the guardians of our civil liberty should themselves be blest with the spiritual freedom wherewith Christ makes his people free. The Sabbath school in *Laurenceville* is well attended, and several Christian men whose locks begin to whiten, do not think it beneath them to act as teachers in the school. Your Missionary has had much satisfaction in proclaiming 'the word of life' to the children, the teachers, and the people of Laurenceville.

"Braddock's-Fields, is a place which demands special attention, there is a very flourishing Female Seminary near the meeting-house at the Fields. I devoted every second Thursday to that place. My audience was composed of about one hundred persons, including the members of the family.

"The necessity of cultivating this garden spot will be evident on recollecting, that, in the common order of Divine Providence, the present and eternal interests of a family, perhaps a neighbourhood, will be lodged in the hands of each individual of that juvenile congregation. Some of the young ladies have 'submitted to the righteousness of God,' and have, as we hope, 'obtained mercy.' Thus 'the weak take the prey,' and on the ground where British soldiers fought and fell, a mightier struggle is now carried on, and the youthful soldiers of the cross are 'made conquerors, and more than conquerors, through HIM who hath loved them and given himself for them.'

"Allegheny Town afforded me a very pleasant field of labour for the remaining part of my time, being invited by the Rev. Joseph Stockton, and the people to whom he preached every second Sabbath in that town, to occupy the pulpit the other half of the time. I cheerfully entered on this inviting service, and continued to preach there up to the third Sabbath in last month. My beloved colleague and myself had the pleasure of organizing a church, and of obtaining the aid of brethren whom all judged qualified to sustain the office of 'Ruling Elders' in the house of God; a want which heretofore had prevented my respected colleague from attempting to form a church. We were privileged to sit down with between sixty and seventy professed disciples at the table of our common Lord.

"The Sabbath school in Allegheny Town is in a very flourishing state; the elders of the church 'take the oversight thereof willingly,' and when the new meeting-house is erected and suitable rooms provided for the accommodation of the children, I think it probable the present number might be doubled.

"The establishment of a great depository of books at Pittsburg by the American Sunday School Union for supplying the Valley of the Mississippi, will be of incalculable value to the schools of Pittsburg and the surrounding region. The Sunday schools of our region will furnish in steady succession students for our Theological Seminaries, and in return they will send forth the well furnished living teacher, to proclaim through all the Valley, and the regions far beyond it, the unsearchable riches of Christ."

From a Missionary of the Board in Pennsylvania, dated August 10, 1830.

Sudden Death of two Drunkards.

"I have been endeavouring to prepare the way for forming a temperance society, but I meet with so much opposition that I am almost afraid to make the attempt. And sure I am, that there are but few places where a temperance society is more needed.

"I have no doubt that ardent spirits have been the cause of more deaths in this country than all other diseases combined. We have had two shocking instances of this in our neighbourhood recently. A man left his harvest field intoxicated, reached his own house, laid down on the floor, and expired in a few minutes. And not a week since, one of my neighbours left the tavern late at night to go home, very much intoxicated. He had the river to cross on his way home, which was so shallow as to be easily waded; he was observed entering the water in this situatian, but it was supposed there was not water sufficient to drown him: in this they were mistaken. Before he reached the opposite shore he fell to rise no more. He was the son of a respectable man, who is yet living, but has numbered his eightieth year. Will it not bring down his grey hairs with sorrow to the grave. I hope we will be able to turn these instances of mortality to the advantage of the temperance cause amongst us."

Gratuitous Agency of Dr. Blythe in Ohio.

In the Treasurer's account, published in the last Reporter, we had the pleasure of acknowledging several sums of money, collected by Dr. Blythe, in Ohio—but we were under the necessity of deferring a particular notice of his Agency until the present time. We are now happy to state, that Dr. Blythe was engaged in a voluntary agency in Ohio, both for the Board of Missions and Education, during the months of May and June. In the course of these two months he travelled more than 1000 miles, visited a large number of congregations in different parts of the state, revived and enlarged several auxiliaries of both Boards, and formed several new auxiliaries, particularly to the Board of Education. The amount of subscriptions obtained for the two Boards is about 500 dollars. He provided for the permanent support of at least one beneficiary, whose name has been reported to the Board of Education. The agent did much, also, to advance the interests of Sabbath Schools, Bible and Tract Societies, and other benevolent institutions. We cannot but indulge the hope, that the noble example of this venerated Father in the West, will have an influence upon many of the *younger brethren*, in all sections of the church, and that the expense of special agencies will be in a great measure saved to our benevolent institutions, by *voluntary agencies* of one, two, or three months each, by regular Pastors of the Churches.

Presbytery of Red Stone, Pa.

From Mr. Wm. C. Anderson we have just received a very interesting report of an agency in behalf of the Board, within the bounds of this Presbytery. He spent *six weeks* on this agency—travelled 550 miles—formed 18 Auxiliaries, and made arrangements for the organization of 6 more—obtained subscriptions to the amount of $453 22—collected $46 59, and procured 22 subscribers to the Missionary Reporter. The whole number of the members of the Auxiliaries formed is 858. Mr. Anderson remarks, "I did expect to have collected more money, but the *harvest expenses* had drawn from the farmers their loose change, and the markets had not yet opened—but from the spirit manifested by all persons whom I met, I think the Board may safely calculate on receiving from the ground passed over $700. Those congregations not visited, will be, before the meeting of Synod, by the brethren in the neighborhoods.—All parties seem disposed to aid you—all are astonished at your success, and they say to you *"go on."*

APPOINTMENTS.

Rev. E. Bouton, for 1 year to Terre Hout and vicinity, Vigo co. Indiana.

Mr. C. B. Bristol, for 1 year to Middletown, Va.

Mr. A. Y. Lockridge, for 1 year to Rowan co. N. C.

Rev. J. H. Parmele, for 1 year on the Muskingum River, below Zanesville, O.

RE-APPOINTMENTS.

Mr. Geo. Printz, for 1 yr. to Luzerneco. P.

Rev. S. Scovel, 1 yr. to Hamilton co. O.

Mr. Jno. Gloucester, for 6 months to the 2nd African Church, Philadelphia.

Mr. John S. Galloway, for 6 months to Somerset, Perry co. or Eaton, Preble co. Ohio.

Rev. Joseph Myers, for 1 year to Brockport, Monroe co. New York.

Rev. Silas Parsons, for 1 year to Wilson, Niagara co. New York.

Rev. A. Leonard for 1 year to Truro, Franklin co. Ohio.

Mr. Wm. Brobston, for 1 year to Elizabethtown, Brown Marsh, South River, and Big Swamp, N. C.

Rev. J. Purkiss, for 1 year, vicinity of Montreal, Lower Canada.

Mr. Adam Gilchrist, for 1 year to South Carolina, under the direction of S. C. Missionary Society.

LETTERS RECEIVED.

W. Dunlap, Del. J. Dinsmore, Pa. G. G. Sill, N. Y. J. Moreland, Ind. P. Monfort, O. N. L. Rice, N. J. A. M'Keehan, Pa. G. M'Cuen, Pa. S. Martin, Pa. T. Archibald, Miss. T. W. Bacot, S. C. A M'Iver, N. C. R. Cathcart, Pa. S. Thompson, Pa. M. Harrison, N. Y. G. Fetter, Ky. J. H. Parmele, O. J. Culbertson, O. N. Murray, Pa. S. Parsons, N. Y. R. Elliott, N. Y. L. Myrick, Pa. J. Winchester, O. J. Myers, N. Y. W. W. Caldwell, Mass. J. Alexander, Tenn. J. R. Morrison, Pa. W. Andrews, O. E. Bouton, O. R. Stone, O. W. B. Worrell, N. J. D. Mapes, N. Y. A. Y. Lockridge, Va. T. Shore, Md. W. F. Houston, Pa. J. Witherspoon, N. C. W. Brobston, N. C. J. Purkiss, L. Canada. J. S. Thompson, Ind. S. King, Pa. L. Henderson, Tenn. J. M'Kinney, O. J. Paine, Va. J. S. Ball, Missouri. A. Coe, St. Peters, D. M'Intyre, N.C. S. King, Pa. J. T. Ewing, Geo. T. Barr, O. L. F. Leake, N. J. M. Carpenter, N. Y. J. Rickhow, Missouri. G. Colston, N. Y. R. G. Linn, O. J. Hudson, Ky. J. Blythe, Ky. W. G. Anderson, Pa. J. H. Dickey, O. J. Smith, Va. D. Storke, N. C. G. Morgan, N. Y. W. Barker, N. Y. C. B. Bristol, N. J. N. Murray, Pa. J. Reed, Ind. H. Patten, Tenn. S. Hodge, Tenn. Congregation of Centreville, N. Y.

New Auxiliaries.

Wilson, N. Y.; Cambria, do.; Brockport, do.; Warren, Bradford co. Pa.; Fairfield. Pa.; Round Hill, Pa.; Unity, Pa.; Blairsville, Pa.; Ebenezer, Pa.; Bethel, Pa.; Saltsburg, Pa.; Rehoboth, Pa.; Uniontown, Pa.; Georges' Creek, Pa.; Richland, Venango co. Pa.; Newtown, Pa.; Whitehall, NY. Cambridge, do. The last three were organized by Rev. Mr. Scovel, last year. To. 376.

Account of cash received by the Board of Missions of the General Assembly, from the 1st to the 20th of September, 1830.

Averasburgh, N. C. Annual subs. per W. Smith, Esq.				$6 50
Buffalo Spring. From Aux. Soc. per Mr. J. B. Camben, Tr.				3 50
Blairsville, Pa.	Do.	Rev. W. C. Anderson,		1.87½
Congruity, Pa.	Do.	do.		7 25
Derry and Paxton, Dauphin co. From members of Presbyterian congregation, per Mr. Jas. R. Sharon,				12 25
Fairfield, Pa. From Aux. Soc. per. Rev. W. C. Anderson,			$3	
From collection in congregation, do.			12 60	
				15 60
Great Conawago. From Female Miss. So. per Rev. D. M'Conaughy,				25 00
Greensburg, Pa. From Aux. Soc. per. Rev. W. C. Anderson,				2 00
Georges Creek.	Do.	do.		5 25
Indianapolis, Ind.	Do.	Rev. J. R. Mooreland,		20 00
Louisville, Ky.	Do.	Mr. J. Reinhard, Tr.		18 37
Memphis, Tenn.	Do.	Mr. Moore,		5 00
Nicholasville, Ky.	Do.	Rev. J. Hudson,	5 50	
Do. Donation from Mrs. Jane Meaux, Do.			10 00	
				15 50
Philadelphia, From Robert Ralston, Esq. his subscription for 1830,			100 00	
Do.	Geo. Ralston, Esq.	Do.	100 00	
Do.	Alexander Henry,	Do.	100 00	
Do.	Collection in 8th Pres. Church, per Mr. Wm. M'Keen,		15 00	
Do.	Monthly col. in 11th Do.		3 40	
Do.	Wm. F. Geddes,		5 00	
Do.	do.		3 80	
				327 20
Roundhill, Pa. From Aux. Society, per Rev. W. C. Anderson,				7 25
Rehoboth, Pa.	Do.	do.	87½	
Do.	Donation from J. Cunningham,	do.	75	
Do.	do. Charles Moores,	do.	25	
				1 87½
Unity, Pa. From Aux. Society,		do.		1 37½
Woodford, Ky.	Do.	per Mr. D. A. Sayre,		8 50
Wilson, N. Y.	Do.	Rev. S. Parsons,		12 56
Winchester, Ky.	Do.	Rev. J. Hudson,		3 75
Warren, Pa. Donation from Mr. J. Bills, per Rev. Wm. C. Anderson,			2 12½	
Do.	do.	H. Graham, do.	1 00	
Do.	do.	J. Watson, do.	1 00	
				4 12½
Missionary Reporter, From sundry subscribers,				28 50
				$533 23

Solomon Allen, *Treasurer,*
No. 18 *South Third Street.*

THE EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

In the absence of the Agent and Corresponding Secretary of the Board of Education, who is now engaged in removing his family to the city, no apology will be required for publishing in this number the following extract from Dwight's Theology, on the importance of learning, and habits of study in the ministry.

—

"To every man, who would well understand any complicated subject, comprehensive views, clear discernment, and the art of arranging his thoughts with skill and perspicuity, are indispensable. These attainments are the results only of long-continued study, habits of exact discrimination, and extensive practice in the art of methodizing his thoughts.

To a Minister, all this is peculiarly necessary. His prime business is to teach; and he must therefore have learned. An ignorant teacher is a contradiction in terms.

The prime object of study to a Minister is the *Bible*. In order to understand this sacred book, it is necessary not only to study it intensely, and abundantly, but to become acquainted, also, with the languages, in which it was written. The importance of this knowledge is completely seen in the fact, that the scriptures are ultimately what they were, as they came from the hands of the writers; not as they came from the hands of the translators.

Another requisite is an acquaintance with *Ecclesiastical history*. This will teach him the sins and virtues, the errors and sound doctrines, the prosperous and the adverse circumstances, which have existed in the Church, in its various ages; together with the causes, by which they have been produced. Generally, he will derive from this source the same advantages, in the Ecclesiastical sense, which the Statesman derives, in a political sense, from Civil history. He will learn what the Church has been; why it has thus been; and how in many respects it may be rendered better and happier.

Another requisite to the same end is an acquaintance with wise and learned commentaries on the *Scriptures*. The authors of these must, in many instances, have understood this sacred book better than himself. By a prudent recurrence to their explanations, he will be enabled to gain a knowledge of it, which, otherwise, would be impracticable.

The *Science of Ethics* is only a branch of theology.

Logic is indispensable, to make him a sound reasoner; and *Rhetoric* to teach him how to write, and how to speak, with skill, and success.

The knowledge of *History* and *Geography* is indispensable to all men, who would make contemplation, or instruction, any serious part of their business.

The Book of Man is to every minister a necessary object of investigation, that he may know to what beings he preaches; how to preach to them in an interesting and useful manner; and how to understand, explain, and impress, a multitude of Scriptural passages.

Generally, all that knowledge, which will enlarge and invigorate his mind, will, so far as he can attain it, contribute to render *him* a more able and judicious preacher, and *his discourses* more instructive, interesting, and edifying, to his hearers.

A considerable number of persons, professing to believe the Bible, are found in this and other countries, generally persons remarkably ignorant, who have pronounced *learning*, or as they have termed it, *book-learning*, to be a disqualification for the Ministerial office. Ignorant as they are, they have, still, understanding enough to perceive, that ignorance itself cannot furnish a man for the business of teaching. They have accordingly provided a substitute for learning, which, in a preacher, they could not otherwise avoid acknowledging to be indispensable. The substitute is this. "Their preachers, as they profess to believe, are supplied, directly from heaven, with supernatural light and power; so as to enable them clearly to understand, and profitably to expound, the Word of God." They further declare, "that men, destitute of these endowments, cannot even understand his Word, that the real and only, profitable, sense of the Scriptures is mystical, and not at all discerned by common eyes; that, to understand it at all, the supernatural endowments, which they claim, are absolutely necessary; and that learning, therefore, is of no use to this end." This is the substance

of their doctrine; although expressed by them, as every thing else concerning religion is expressed by ignorant and enthusiastic men, with much uncertainty and confusion.

This scheme deserves a sober examination on two accounts only. One is, that it is seriously adopted by its votaries. The other is, that these are considerably numerous. For these reasons I shall animadvert upon it in the following observations.

1. *The Scriptures give us no reason to conclude, that Inspiration would continue after the Apostolic age.*

The endowment, challenged by these men, appears to be that kind, and degree, of Inspiration, which was formerly given to those, whose business it was to interpret unknown tongues. I do not mean, that they directly challenge this character in express terms, but this is what they mean, if they mean any thing. The Scriptures they declare to be written in language, which, as to its true and useful meaning, is unknown to mankind at large. They, as they profess, are endowed by Heaven with the power of interpreting it to others. But the Scriptures give us no reason to believe, that any such Inspiration exists. The burden of proof plainly lies upon them: and, if they fail of furnishing it, their pretensions stand for nothing.

2. *If they are actually thus inspired; their Inspiration can be of no use to mankind.*

The language, which they use in interpreting the Scriptures, is the plain, common language of men. The Scriptures are written in this very language, chosen with incomparably more skill and success, than that, which is used by these preachers. The most important things in the Bible are written in the plainest possible manner. If mankind cannot understand the terms here used; the terms, which *they* employ, must be still more unintelligible. Their labours, therefore, must be absolutely useless.

So far as the language of the Scriptures is attended with any difficulty, and demands any skill in interpreting it, the efforts of these men are worse than nothing. The only power, by which any language can be correctly explained to those, who speak it, is critical skill in that language. But this, these men have not begun to possess. When, therefore, they comment, they merely blunder. What they attempt to explain, they only perplex. As they do not understand the language themselves; it is impossible, that they should make it understood by others.

3. *They give no proof, that they are thus inspired.*

The Apostles proved their inspiration in three unobjectionable ways.—They wrought miracles; uttered unrivalled wisdom; and exhibited throughout their lives unrivalled virtue. These men furnish neither of these proofs. They do not pretend to work miracles: they are always weak, ignorant, and foolish; and, though sometimes, it is to be hoped, men of piety, are never distinguished by any remarkable excellence; but fall below most other pious men, through the influence of characteristical pride, prejudice, enthusiasm, censoriousness, and bigotry.

As, therefore, they furnish no proof, that they possess this power; mankind are under no obligation to believe their pretensions. Neither the Apostles, nor even Christ himself, claimed the least faith in their mission, nor the least obedience to their precepts, until they had proved themselves sent from God, and inspired with the knowledge of his will by the unanswerable evidence of miracles. Nor can it be supposed, that God would require us to believe any man to be inspired, or sent with a commission from himself, unless he furnished clear, unquestionable proof of his inspiration. If we were to admit the contrary position, and were required to believe men to be inspired because they asserted themselves to be inspired; there is no error, which we should not be obliged to receive, and scarcely any crime, which we should not be called upon to commit. No men have been more erroneous; few men have been more wicked; than such, as have claimed inspiration. Such were *Judas Gaulonites, Theudas, and Barchochab:* and such have been many in succeeding ages. But the preachers, in question, furnish no evidenee of their own inspiration, whatever.

4. *They are not thus inspired.*

From what has been observed under the last head it is evident, that if they were inspired, their inspiration could be of no possible use to any but themselves; because, as they give no proof of it, none can warrantably believe it. But it is contradictory to the whole history of God's providence, that men should be inspired for their own benefit merely. No fact of this kind is recorded in the Scriptures. Nor can it be admitted by Common sense.

But the men themselves furnish ample proof, that they are not inspired.

They are ignorant of the propriety and meaning of language; and use it falsely, absurdly, and in violation of the plainest rules of grammar. They reason weakly erroneously, and inconclusively; lay down false premises, and draw false conclusions. Their sentiments are regularly vulgar; often gross; and not unfrequently indecent. It is impossible, that the Author of all wisdom should be the author of folly; inspire absurdity; and disclose his own pleasure in the lame conceptions of ignorance, in the mistakes of mental imbecility, and in the disgusting sentiments of indecent vulgarism. Ignorant men, he may undoubtedly inspire: but their inspiration makes them cease to be ignorant men; enlarges their views; ennobles their sentiments; and adorns all their communications with pre-eminent propriety and dignity. The writings of *Peter* and *John* have communicated wisdom, elevation, and refinement to the ablest men of all succeeding ages. Nothing was ever more unlike their writings, than the crude effusions of the preachers in question. Besides, the doctrines, which they teach, are contradictory to each other. The language of Scripture, they frequently misunderstand, and misinterpret; supposing that, which is simple, to be figurative, and that, which is figurative, to be simple; and thus making the Scriptures speak not only what they never meant, but what it is impossible, that they should mean; viz. gross absurdity. Were an intelligent man to attribute these things to the Spirit of God, he would, in my view, be guilty of blasphemy. These preachers are shielded from this charge only by their ignorance.

The Priests, and Prophets of the Jewish Church were almost all *educated men.* Whenever they were not, and often when they were, they were inspired. The Priest's lips, says God in Malachi, "should keep knowledge; and they should seek the Law at his mouth: for he is the messenger of the Lord of Hosts." If the Priests were to keep knowledge; they must have previously obtained it. Such, plainly, ought to be the conduct of every *messenger of the Lord of Hosts.* The Apostles were educated for a series of years by the best of all teachers, the Saviour of mankind, and were then inspired. In this manner were Ministers anciently prepared for the business of instructing mankind.

Thus the pretence, on which these men act, is unfounded, false, and vain.

The basis, on which it is erected, is, I presume, the following text. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But of this text, and of others like it, they totally mistake the meaning. Spiritual discernment is that view of divine truth, which is experienced by those, who love it. Such persons by this discernment perceive the excellence and beauty of that truth, but are not enabled by it to understand, in any other respect, the meaning of a single passage at all better, than they would have understood it without this discernment. It does not at all enlarge the understanding, communicate knowledge of language, nor enable the mind to discern the proper sense of that language. Every sanctified child has spiritual discernment. Still he is a child; extremely limited in his understanding, ignorant of the meaning of words, and incapable of interpreting Scriptural passages. These preachers are only larger children. *St. Paul* has forcibly described their character in Heb. v. 12; &c. For when for the time ye ought to be teachers; or, as rendered by *Dr. Macknight*; For though ye ought to have been teachers, on account of the time, (that is, have lived so long under the Gospel, that ye ought to have known enough of it to teach others,) ye have need that one teach you again which be the first principles of the Oracles of God; and are become such, as have need of milk, and not of strong meat. For every one, that useth milk, is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those, who by reason of use have their senses exercised to discern both good and evil. How different is this character from that of the Scribe, instructed unto the kingdom of Heaven, who is like unto a householder, that bringeth forth out of his treasure things new and old!"

SUBSCRIBERS OF $100 ANNUALLY.

Daniel Montgomery, Esq. Danville, Pa.; Solomon Allen, Esq. Philadelphia; John Stille, Esq. do; Robert Ralston, Esq. do.; Ezra Stiles Ely, D. D. do; Wm. Brown, Esq. do.; Furman Leaming, Esq. do; Alexander Henry, Esq. do; Thomas Elmes, Esq. do;. J. J. Janeway, D. D. New Jersey; Rev. Horace S. Pratt, St. Mary's, Ga.; George Ralston, Phila'd.;

The following are the forms of returns to be made quarterly by the beneficiaries, which were promised in page 188 of the August No.

I. *Form to be used by persons preparing for College or in College.*

Schedule of A. B. in ——under the patronage of the General Assembly's Board of Education, for Quarter ending——

I hereby declare it to be my serious purpose, to devote my life to the Christian Ministry, and solicit the patronage of the Education Board. A——B——	
Standing 1st, 2d, 3d, or 4th year.	
No. of weeks' study during the Quarter.	
Price of Board per Week.	
Amount for Board during the Quarter, Tuition during the Quarter.	
Expense for Room and Washing.	
Expense for Clothing.	
Expense for Light and Wood.	
Expense for Books and Stationery.	
Incidental Expenses.	
Total Expenses during the Quarter.	
Debts at the beginning of the Quarter, exclusive of dues to the Ed. Board.	
Received from Education Board during the Quarter.	
Received from other Funds, and from Friends, including Clothing and Books.	
Number of weeks teaching School.	
Received for teaching School.	
Received for labor.	
Total of receipts during the Quarter.	
	Remarks.

II. *Form to be used by Students of Theology.*

Schedule of A. B. in a course of Theological Study in——under the patronage of General Assembly's Ed. B. for quarter ending

I declare it to be my serious purpose, to devote my life to the Christian Ministry, and to pursue a three years' course of Theological studies. For this object, I solicit the patronage of the Education Board. A——B——	
Standing 1st, 2d, or 3d year.	
Number of Weeks included in this acc.	
Number of Weeks engaged in Study.	
Expense for Board. Expense for Tuition.	
Expense for Room and Washing.	
Expense for Fuel and Light.	
Expense for Books and Stationery.	
Expense for Clothing.	
Incidental Expenses,	
Total of Expenses for the period specified.	
Rec'd. from Board of Education during this period.	
Received from other public Funds and from Friends including Clothing and Books.	
Received for personal Labors and Services.	
Total of Receipts.	
	Remarks.

PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to receive, examine, and recommend young men, who may be deemed proper subjects,—to devise, and promote, and carry into effect, measures for raising the means of assisting them,—and to make a full report of their transactions to Presbytery, at its stated meetings, and to the Board once every three months.

2. Let the Church sessions take this business up in earnest,—let there be a subscription opened in every congregation, and let the members be requested to contribute annually, five cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every public worship, as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be, but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and efforts of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary societies that can exist in our Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and not subject to the necessity of opposition. Sessions are already formed, and power is entrusted to an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly* by her own officers, which is the most proper and desirable mode of action, in every thing pertaining to Religion is concerned. By sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved, and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will be this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending the business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary to organize, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies or missionary operations are mostly chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

The foregoing presents a simple plan, of easy execution; and if it be followed up with spirit the whole Presbyterian church may in a few years see as it is most desirable that it should be, actively engaged in missionary operations. But to produce this effect the Sessions must make and continue some active exertions. Now as *personal responsibility* affords the best security for a careful and persevering attention to any business, especially if it be of a public nature, it may be well that each Session should fix on *some individual*, who may attend to the collection of their Missionary funds, and be charged with superintending the whole concern in the congregation. If this office be found burdensome, it may be, after a good period, passed from one individual to another. It may also be well if the Session should make a standing rule to have two meetings at least in a year expressly for the purpose of attending to Missionary concerns. As the minister of every congregation is always the Moderator of the Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and seriously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge: and it is hoped that no minister of the Presbyterian church will refuse his aid, in a matter of such high importance to the Christian church and the salvation of immortal souls as the sending of the gospel to those who are perishing in ignorance&c.in.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

Moses Allen, Esq. City of New-York.
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THE 110 Union

MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

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OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. NOVEMBER 1, 1830. NO. 3.

BOARD OF MISSIONS.

By referring to our list of Missionary appointments for the present month, it will be perceived that the number is unusually large—Several of those who have been *re-appointed* are recent graduates from the Seminary at Princeton, who were employed, for a very short period during the last summer, in the service of the Board, but have never before been located on Missionary ground.

These Missionaries are to be employed in no less than *eleven* different *States*, and most of them in important places, which have not heretofore been occupied by the Missionaries of this Board. It is peculiarly gratifying to the Board of Missions to find so large a proportion of the young men, who are now entering on Missionary labours, willing to be employed in the Southern and Western States, in consequence of which they are enabled to make a much *more equal distribution* of their Missionaries, than heretofore—This fact, we have no doubt, will greatly rejoice the hearts of Ministers and people, who have long been pleading, almost in vain, for an increase of laborers, in those interesting, but neglected portions of our own country, and we trust, it will, also, prompt and encourage the churches of the South and West, to more vigorous efforts, and liberal contributions in behalf of the cause of Domestic Missions—The friends and patrons of this Board will not forget, that the *responsibilities* of the Board are *increased* by every new appointment—and that a *corresponding increase of pecuniary resources*, will be indispensably necessary to enable them to meet their engagements.

SELECTIONS FOR THE MONTHLY CONCERT.

SANDWICH ISLANDS.

Extracts from a general letter of the Missionaries in the Islands dated Feb. 20th 1830.

Schools, Congregations, and admissions to the Church.

"Our schools are on the increase. Efforts have been made at all the stations to increase the qualifications of native teachers. In addition to reading and writing, most of the teachers have been instructed in the rudiments of arithmetic. At some of the stations special efforts have been made to interest the attention of the children in instruction, and with considerable success. As there is little or no family government here, we have found it exceedingly difficult to induce children to attend our schools. By the recent efforts, however, some hundreds, in addition to those before in the schools, have been brought under instruction, and we have reason to think the number, now estimated at 4,000, will soon be greatly increased. Several obstacles were mentioned in our last report as standing in the way of our school operations. Some of these obstacles will not soon be removed. We greatly need more help in this branch of our work. We cannot, with our present limited number and strength, do so much in qualifying teachers, and in superintending and regulating the schools, as the importance of the subject imperiously demands.

"The following table will show you the number of schools, teachers, and scholars, under the direction of the mission at the different stations. About one half of this number are able to read. A great part of them, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Near-

ly one fourth part of the whole number of scholars are able to write legibly on a slate. The number of scholars put down for Tauai, embraces only those who can read, as no register is kept of others.

	Schools.	*Scholars.*
Tauai,	80	2,350
Honoruru,	221	6,398
Lahaina,	173	10,385
Kairua,	200	8,575
Kaavaroa, no returns,		about 5,000*
Hido, do		about 6,500*
	674	39,208

*Memorandum for February 1829.

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be completed.

"Since our last report, there has been a great increase of serious inquiry in all parts of the islands. Our houses have been thronged by those who were apparently seeking the one thing needful. The influences of the Spirit of God have been manifest at all our stations, and many persons we trust have been brought from darkness to light, and from the power of Satan unto God." The numbers of those admitted to the church during the period under review, of those now propounded, and of the whole number admitted to the several churches, are respectively as follows—

	Admitted in 1829.	*Candidates.*	*Whole number admitted.*
Tauai,	7	3	10
Honoruru,	49	9	74
Lahaina,	23	5	42
Kairua,	37	22	43
Kaavaroa,			15
Hido,	1		1
	117	39	185

Among those admitted are the governor of Hawaii, and the governor of Tauai; and among those propounded are some high chiefs. Many more at all the stations give evidence of being pious and are preparing for admission. But we feel it necessary to exercise great caution in admitting members to the church. We are satisfied, considering the circumstances in which we are placed, that this is the only safe course. We would observe in this connection, that the king has paid increased attention to instruction, during the past year, and has come out more decidedly in favour of morality and religion. He uniformly attends worship on the Sabbath, and aids in singing the praises of Jehovah.

Need of Additional Missionaries.

"In conclusion we would once more repeat the Macedonian cry, *come over and help us.* We greatly need more fellow laborers. The interesting station at Kaavaroa must now be left destitute, and Hido is not permamently provided for. Many other stations might be taken with great advantage to the mission. While our strength is failing, the work is increasing upon our hands. Who will come over and help us? The present is emphatically a critical time with this nation. The harvest is now ripe, and if a sufficient number of laborers were prepared to enter in and reap, their toils would be abundantly repaid. But neglect this whitening field for the present, and the fond hopes which have been cherished may be blasted. The enemy of all righteousness may entrench himself in strong holds, which will not easily be demolished. He is even now among us seeking to lead captive unstable souls. In view of these circumstances, we would earnestly plead for more men and women, of enlarged minds and benevolent hearts, who will not count their lives dear, if they may but testify to the heathen the Gospel of the grace of God."

CHINA.

Letter from *Leangafa*, a Chinese convert, to the Cor. Sec. A. B. C. F. M., translated by Dr. Morrison, and forwarded by Mr. Bridgman, an American Missionary to China.

The gospel of truth is the gracious proclamation of the Most High God to be made known to all nations under heaven; to cause all men to know the import of this gracious proclamation for the obedience of faith that they may avoid the everlasting misery of the soul.

Hence, without any distinctions of nations, all who ardently love and reverence the Saviour, ought to delight to assist in disseminating among all nations the truths of the Gospel. They who have the talent of wisdom or knowledge, should assist it by their wisdom

or knowledge; they who have genius or great abilities, should assist it with their genius and abilities; they who have money, should assist it with their money.

At present in China there is an abundant population, but the preachers of the Gospel are few. And those who may desire to hear the Gospel, should they delight to ascertain its import, have not many to instruct and guide them. If a teacher be in that place, he cannot be in this place also. Therefore, let all in your honoured nation, who have warm hearts and delight to assist the Gospel of the Saviour, send a few more shepherds to China to promulgate the Gospel, in order to deliver the Chinese from their bewildered ways, and pluck their souls from everlasting suffering. Thus, in the first place, they who do so will be yielding obedience to the command of our Lord; in the next place, they will be fulfilling the duty of loving their neighbor as themselves; and, in the third place, relying on the merits of the Saviour, in the life to come, their own souls shall have a place in the temple of heaven, and eternally enjoy inexhaustable blessings. Is there no beauty or excellence in this!

To the venerable teacher of righteousness, Mr. Evarts.

Tenth year of the reign of Taoukwing, 3d moon, 2d day.

In reference to the writer of the foregoing letter, Mr. Bridgman remarks—

We were happily disappointed in his appearance,and in the spirit and temper which he manifested. His place of residence for the present,is 50 or 100 miles west of Canton, where he is engaged in teaching and preaching the gospel from house to house; and to some extent in printing and circulating Christian books. He has not laboured in vain, nor without persecution, for he has been spoiled of his goods, imprisoned and scourged. But his zeal and courage remain unchecked, and he is prepared, we trust, if need be,to lay down his life for a defence and a testimony of the truth."

CHOCTAWS.

From the Journal of a Missionary, 1830.

April 7. H. called on me for the express purpose of begging some instruction relative to the Sabbath. He presented the subject in words to the following purport: "Since you conversed with me about my soul, and I promised to seek and serve Jehovah, I have been trying to do so. While absent on my long hunting expedition of seven weeks, I did not forget my promise, but thought much of my heavenly Father, and prayed to him daily. On the Sabbath, especially, did I think of him, and of that beloved house, (pointing to our place of worship,) and of his messengers who came here to teach us, poor lost red men, the bright path, the beloved word from above. It often seemed to me as though I saw your very person. I was sometimes in very great danger, so that I feared greatly; but then I looked up and said, 'O Jehovah, my Father above, help me, do thou help me.' So he helped and preserved me: therefore I live to return again. And now will my brother, the messenger of Jehovah, tell me the mind of Jehovah relative to the beloved day. Some of the red people tell me that our white brothers, when they have much business to do, or are on a journey, do not always rest on the Sabbath; and that therefore it is probably right for us sometimes to attend to our own business on that day. But I have thought that my brother Choctaws who tell me so might be mistaken; and as I have now much business to attend to, wishing to go a little journey, and perhaps might not get back before the Sabbath, I thought I would come and ask of you, what Jehovah would be pleased with in our conduct on his day." I then endeavoured to show this earnest, honest inquirer the spirituality and extent of the fourth commandment, and to illustrate its importance, by mentioning several instances of the awful judgments of God on Sabbath-breakers. As to the practices of white people, to which he alluded, I could not, of course, find any thing with which to justify them in the word of God; and with regret was obliged to admit the guilt of many even in a Christian land. I thought myself warranted in telling him, that whosoever attended to any of his worldly avocations on the Sabbath, merely to gain time or to save a little expense, was verily guilty in the sight of God of breaking the commandment. He appeared to receive with avidity every word I spoke, and to feel that it was his life. He afterwards, of his own accord, said, "Let us sing one hymn, and I will pray before I go." We did so. In his prayer he thanked his heavenly Father for what he had learned further to-day respecting the Sabbath. I have hitherto rather supposed that this man's seriousness was but partial; and have been anxious as to the effect of his long absence in the wild woods. Thanks be to God for the grace bestowed on some of the wild men of these forests.

May 3*d*. Returned from our sacramental meeting at the centre meeting-house. The season has been refreshing to Christians, and will long be remembered by many who attended. Fifty more of these dear people and two black persons were examined and admitted to all the privileges of the church, and on Monday morning 68 children were dedicated to God in baptism. Many were the tears shed on this solemn occasion.

20. C. M., one of our elders, in conversation with another church member remarked much as follows, to which the other heartily assented. "I once had no thought that I should ever receive the Gospel (become a Christian.) We Choctaws were once just like hogs; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn, and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard would still persevere, using every gentle means in his power; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one or two; they have seemed to wish to get all of us: and if any one runs away, they try to get him back again." These remarks were made in my hearing, with a sober, and honest expression of countenance, and without a suggestion or exen a thought of the kind on my part. "Yes, very true;" replied the other, "when I saw the missionaries going about talking in that manner, I wondered at it. Why do they so? was my thought." C. M. then added something, in relation to his own experience, which I had not known. He stated that after he had became much awakened, and resolved to embrace the Gospel, and had promised me that he would attend to it, he heard of a dance in another part of the neighbourhood, about three miles distant, and was so tempted to go to it, that he actually got his horse and went. "As I approached the spot," said he, "I halted, and listened to the music, my heart smote me; but I had come, and would not return back. I went on—halted—went on again, and put my horse in a yard—then paused—went to the house—but so violent were the clamours of my conscience that I could not enter. I immediately saddled my horse and proceeded homeward by another road. I felt a degree of satisfaction that I had escaped the snare. On reflection I was fully convinced that it was my Father above, who had helped and drew me away. I then alighted from my horse, and prayed unto him, while the water of my eyes ran freely down. Now thenceforth, thought I, I am the Lord's and him only will I serve." It was shortly after this that he came in a dark night to tell me what the Lord had done for his soul. But he has never before to-day related the above particulars.

31. Have just closed a sacramental meeting at this place. Messrs. Byington and Dudley have been with us. The natives assembled and the religious exercises commenced on Saturday evening. The church session attended to the examination of candidates from the commencement of the meeting until afternoon of the Sabbath, in which time 20 persons were examined with care; most of whom had been both publicly and privately questioned and instructed, and in some cases repeatedly, previous to this. Only one of this number was deferred for the present. Nineteen were admitted into full fellowship with the church, and set down with a goodly number of their brethren and kindred, at the table of their dying Lord. There are now 52 church members in this small clan. Bless the Lord, O my soul. Shepherd of Israel, keep them.

RUSSIA.

Distribution of Bibles and Tracts.

Extract of a letter from the Rev. Richard Knill, of St. Petersburgh, to the editors of the London Evangelical Magazine.

In the middle of September, 1828, two of my pious neighbours called on me. Our conversation was chiefly respecting an excellent young man and his wife, who wished to visit an island in the Gulf of Finland, named Hogland. It contains about 500 inhabitants, but without a resident pastor or apothecary. The young man had been a theological student in a celebrated university, and his wife was the daughter of a physician, and possessed a good knowledge of medicine. With such qualifications our young friends hoped to be of great service among a people so destitute as these poor islanders; but they wanted pecuniary aid. I encouraged them to go,

and assured them of support, not doubting but our Divine Master would incline the hearts of my little congregation to provide for them. They believed the testimony, and immediately set off for their destination; their trunks were to follow by another conveyance. My friends to whom I communicated this intelligence supplied what was needful for the present, and one lady said, "I have three Finnish Bibles, would they not be of use?" "Just the thing," I replied; "send them." Another lady sent two, and another twelve. Thus began the glorious work.

On the 29th of September—memorable day!—I was packing one of their boxes with medicine, apparel, tracts and Bibles, when a poor woman from the suburbs called at my house, and the following conversation took place: "Can you read?" "Yes, I can read Finnish." I then put a Finnish Bible into her hand, which she appeared to read fluently. "Have you ever possessed a Bible?" "No, never." "Should you like to buy one?" "Oh yes, I should like it, but I have not money enough." "How much money have you?" "Alas! I have only a rouble." "Well, good woman, you shall have it for a rouble: take it." At this intelligence her eyes sparkled with joy. As she was going away I requested her to publish it among her neighbors, and to inform them they might also have a Bible for a rouble. She went immediately to the hay-market, which is the great resort of her country-men, and there she gave publicity to the glad tidings she had heard, and as a proof of its certainty she exhibited the book. The effect was wonerful! The intelligence flew to all the surrounding villages, and, in the space of six weeks, we sold eight hundred Finnish Bibles.

When the demand for the sacred volume began rapidly to increase, I scarce knew what to do. I supposed, when it was first mentioned to the poor villager, that perhaps ten or twenty of her neighbours would accept the offer, and for this my own finances were sufficient: but when scores and hundreds were called for, I found that myriads would quickly be exhausted; yet I had given my word, and I dared not go back. In this extremity I consulted my wife as to the best means to be adopted. She encouraged me to proceed, with an assurance that the Lord would provide.

Accordingly, I left my house for a bookseller's, with an intention to buy one hundred Bibles: but as I was going, my heart began to fail. I thought, this will cost more than I can well spare: my children have the first claim. Is this prudent? Is it not better to buy fifty, &c. &c. While I was thus ruminang I met a funeral. In a moment, at the end of a street, I saw another funeral. The sight had a powerful effect. The Saviour's words rushed into my mind, "Work while it is called to-day; for the night cometh when no man can work." These persons can work no longer: they are gone; quickly thou wilt follow them; therefore, oh my soul, work while it is day. I felt ashamed at my unbelieving heart, and hastened for the Bibles; and soon after, I resolved to write to my friends at a distance, and to call on those who were near.—The latter immediately supplied me with 800 roubles.

Thus far the circulation had been confined to the Finnish Scriptures, but we have since circulated them in sixteen languages. We were led to it in the following manner: A young person came to see us in February, 1829, and requested us to procure her some Russian Testaments. "Next week," said she, "is my birth-day, and the servants will expect a present, and what can I give them so valuable as the New Testament?" The idea was delightful. It made my heart leap for joy; yet I did not promise the books. However, I called at the depot and obtained them without difficulty; and again and again I went for a few, thus increasing the number to tens and hundreds. Several of my beloved congregation joyfully and most efficiently co-operated in this labour of love.

The Tract Society in London, generously sent us £10, whereby we have been able to extend our efforts, particularly in the distribution of Finnish tracts; and that dear and honored friend Princess Metschersky, gave us all that remained of the Russian tracts which she had prepared; many of them she translated from our most popular English tracts, and others were composed by excellent Russian authors. When we received them from the princess, we thought the number to be about 80,000, but on a more minute investigation we found it to be nearly 200,000. As there was little probability of our reprinting these precious books, we have had 1,000 volumes of them bound. In this form fathers will bequeath them to their children, and these again to their children's children. We live in a wonderful period. That age of the world is now

arrived, when knowledge of every kind is increasing, and religious knowledge in particular, is spreading with a rapidity before unknown. Ohwhat a privilege it is to be permitted to accelerate its march, to rouse the dormant feeling, to direct the inquiring mind, to solve the momentous question, "What shall I do to be saved?" Eternal thanks to God for this favour!

In the month of January, 1830, I sold and gave away, 250 Finnish Common Prayer Books in two days, and might have distributed 1,000 in the course of the week, if I could have procured them. The next morning after these books were finished, there were fifty people before my door at one time, entreating for a copy. I have written to some friends for help in this department, and hope, in the course of the summer, to distribute 1,000 at least.

In addition to the above, we have circulated a few thousand school-books, containing first lessons, &c., which we hope will aid the schoolmaster in his arduous toils, and the poor cottagers in instructing their children and their neighbors, and greatly facilitate the dissemination of the word of God. We calculate that 1,000 school-books will ultimately prepare the way for ten times that number of New Testaments.

REVIVALS OF RELIGION.

The reports received from many of our Missionaries, during the last two months have been uncommonly interesting.—Not less than ten or twelve Churches, in six different States, are reported as enjoying, at the present time, seasons of refreshing from the presence of the Lord. The following brief extracts will be read, we trust, with interest.

Extract of a letter from the Rev. E. S. Hunter, dated Middleburg, Genesee county, N. York, October 4th, 1830.

"It is now a time of great interest in this place. Luke-warm professors of religion are awakened to a sense of their obligations to Christ, and seem to be returning with contrition to the path of duty—many are serious, some have obtained hopes and the spirit of grace and supplication, seems to be poured upon this congregation. Hopeful appearances brightened peculiarly at our *first preparatory meeting* in the new Church, which was dedicated on the 9th of September last.—From that time to the present, there has been a constant increase of religious feeling; almost every day has afforded some new indications of God's merciful design, to appear in our midst, in his own glory to build up his Zion.

We now realise the presence of the Holy Spirit.—He is performing his own peculiar work upon the hearts of those around us—there is a general deep-toned seriousness among the unregenerate, and of earnest wrestlings with God among the Saints, such as I have never witnessed in this country before."

Extract of a letter from the Rev. M. Harrison, Preble, Courtland county, New York, dated August 16, 1830.

"The town of Scott, has been for a number of years past, like the barren heath, that knows not when good cometh —Iniquity has greatly abounded and the love of Christians had indeed waxen cold—and had it not been recorded on the page of eternal truth, "I will never leave nor forsake thee," it might have been the conclusion, the Lord has utterly forsaken us.—But in the midst of abounding iniquity and deserved wrath, God has shown mercy. About the middle of June, a revival of religion commenced, and for about six weeks the excitement was quite powerful. All denominations have been sharers in the good work."

Religious Excitement.

Extract of a letter from the Rev. Ralph Clapp, dated Lyme, July, 1830.

"There is at present a very great excitement on the subject of religion; some I hope are truly converted to God. How many among those, who express hopes, are building upon a sandy foundation, it is not for me to say: The greatest excitement is just out of the bounds of our congregation. What will be the effects I shall be able to tell you at some future time, at least to judge better than I can now."

Extract of a letter from Mr. Nathan L. Rice, dated Morrisville, (Pa.) September 28th, 1830.

A good work begun in Morrisville, Pa.

"For five or six weeks past there has been an unusual seriousness in Morrisville. On the 19th of September, the Rev. Mr. Alexander, from Trenton, preached in Morrisville, and agreeably to previous appointment received into the Church on examination, eight persons, all females, who have for some

time given pleasing evidence of having experienced a change of heart. There are several others probably twelve or fifteen, who are seriously enquiring what they shall do to be saved. The Spirit of God, is evidently working amongst them and I hope, and believe, that by the use of proper means the work will go on. To God be the glory."

Extract of a letter from the Rev. B. E. Collins, dated Millerstown, Perry county, (Pa.) September 20th, 1830.

"We held our communion on the second Sabbath in August. Eight were added on examination, and one on certificate. Having no meeting house, we held it in the woods—About 500 attended, (a large collection of people for this place,) and between forty and fifty communed. The day was fine—The audience respectable and very attentive, and the whole scene, the most solemn and interesting I have ever beheld of the kind."

Extract of a letter from Rev. Jas. Paine, dated Warm Springs, Bath county, (Va.) September 6th, 1830.

"Since the date of my last report, we have been a little refreshed; a few mercy drops have fallen upon this thirsty hill of Zion. God has heard the prayer of his people in this region in behalf of his Church in this place. The first fruits of my labours begin to manifest themselves; God has been pleased to bless his word, to smile upon our poor endeavours in proclaiming Christ and him crucified, as the Lamb of God who takes away the sin of the world.

The Lexington Presbytery met at Lewisburg, on the 19th ult. at which meeting, I was ordained to the work of an evangelist. The first Sabbath after my ordination, I administered the Lord's Supper at this place; and I am happy to inform you, that *nine* were added to our "little flock" on examination, and profession of their faith in Christ. Several more are anxiously inquiring what they must do to be saved; and many are almost persuaded to be altogether Christians. We trust that the good work which has just commenced, will not be forsaken by the Spirit of Truth—and that many more shall be added to the Church of God, of such as shall be everlastingly saved"

Extract of a letter from the Rev. R. G. Linn, dated Goshen, Clermont county, Ohio, September 7th, 1830.

"At a communion season, which we were privileged to hold on the fifth instant; twenty souls were added to the visible Church of Christ, at Lower Bethel, and a number more are concerned about the salvation of their souls; about one half of the number mentioned, were attendants in the Sabbath school, the rest were persons considerably advanced in years—one circumstance, we think is worthy of more particular notice than some others. A mechanic in the village, having embraced the faith of the Gospel, denies to himself and those in his employ the use of ardent spirits, and the vessel which had ordinarily contained them, was broken.

At a communion season, held at Sharon, Hamilton county, a short time since, one hundred and three persons attached themselves to the Church.

At another held since, at Montgomery, Hamilton county, on the 29th of August, 140 persons connected themselves with the Church, among whom were the open opposers of Christianity, the Infidel, and more polished Infidel, the Universalian. Every class is a partaker of the Holy Spirit's influence, from the aged person walking with the staff, to the child six years old; blessed be the name of the Lord for Sabbath school instruction, for thus many of these dear youth have been trained up for heaven, many children taught in our Sabbath schools, from six to ten years old, would cause gray hairs to blush, when talking about Jesus Christ and his great Salvation."

Extract of a letter from Mr. G. W. Warner, dated Coshocton, Ohio, September 17th, 1830.

"On the 4th Sabbath of last month, Brother Cox, of Wooster, administered the Sacrament of the Lord's Supper, in Keene. For want of a house sufficiently large, the meeting on that occasion, was held in the woods. But the Lord blessed us with fair weather, and I think with his presence also. Nine were added to the Church—5 on examination, and 4 by certificate. Thus you see, it is with us a day of "*small things*;" but the Lord grant that we may not despise even this, especially as "Angels rejoice over *one* sinner that repenteth."

A few days previous to the communion, this Church observed a day of fasting, humiliation, and prayer with special reference the low state of religion in the midst of us. Public worship commenced at eleven o'clock. The meeting was well attended and Christians

appeared to be more earnest and humble in prayer, than I have witnessed at any former period. There were then, and there are now some sinners, enquiring the way of life. And I have abundant reason to bless God, that he has not wholly left me destitute of seals to my Ministry, and that he is even now calling the attention of a few to the solemn concerns of eternity."

Extract of a letter from the Rev. B. F. Spillman, Shawneetown, Illinois, dated July 31st, 1830.

"During these six months I have travelled 832 miles; preached 96 sermons; administered the Lord's supper three times; received into communion 17 persons; baptised 5 adults and 42 infants. Two of the places where I administered the Lord's supper, were Sharon Church, in White county, and Hopewell, in Franklin. At Sharon we had an addition of ten members; and in Hopewell of six. This you may consider the fruits of brother Benedict's faithful labors. I have continued to labor in this place, Golconda, and Equality. In these bounds several have professed a hope, and a number are enquiring what they shall do to be saved? The state of things is more interesting in the Golconda church than in the other places at present. Oh, that they could be better supplied with the ordinances of God's house."

Extract of a letter from the Rev. R. A. Lapsley, dated Livingston county, (Ky.) Sept. 15, 1830.

"We are now convinced that a good work has begun in the Livingston church. There has been a growing attention to the *week day* preaching for a considerable time. But there was nothing of particular interest, until onr last communion on the first Sabbath of this month. We met on Friday, and continued until Monday evening. During which time, there was an almost unremitting attention to religious exercises, either at prayer or conference meetings, or to the preached word. And the effect was as might have been anticipated; the attention of the people became more interesting, and the feeling more intense; and the work of conviction among sinners promoted: while the faith and hope of Christians were greatly invigorated. We received to the communion of the church, six interesting members; five of whom were heads of families: and administered baptism to two adults, and nine infants. During the administration of the communion on the Sabbath, there was evident tokens of the Divine presence. Solemn silence pervaded the assembly, and notwithstanding the crowd was great, there was fixed attention and deep feeling in every part of it. On Monday morning we held an inquiry meeting, which was well attended. There were forty-two present, who seemed anxiously to enquire the way to Zion; a few of whom have since obtained a hope of salvation, and are rejoicing in the Redeemer of lost men."

SABBATH SCHOOLS AND BIBLE CLASSES.

The following is a brief abstract of the recent reports of several of our Missionaries, in reference to the Sabbath Schools and Bible Classes connected with their respective congregations—and these will present a fair specimen of the successful efforts made by the Missionaries of the Board generally, in behalf of these interesting institutions.

New York.

Middlebury, Genesee Co.—*Rev. E. S. Hunter*—"I have had three regular meetings on week days, besides the Monthly Concerts, and the meetings of my Bible Class, which are on Sabbath morning, at 9 o'clock."

Bethany, Genesee Co.—*Rev. J. B. Wilcox*—"Sabbath Schools of which I have four under my care, are in a better state of progress than they were last Spring.—but it is the hardest thing in the world, almost, to convince *parents*, of the necessity of being engaged in this thing. They seem not to comprehend, that whatever they do, by money, or otherwise, is directly for the benefit of their own children. We have succeeded, however, in obtaining a Library of about 150 volumes."

Cataraugus Co.—*Rev. Phineas Smith*—"I have formed five Sabbath Schools. These and others have been furnished, in whole or in part, with books."

Cambria and Wilson, Niagara Co.—*Rev. Silas Parsons*—"A Sabbath School and Bible Class have een organized in Wilson, and are promising. In Cambria the children are taught in Sabbath Schools."

Lorraine, Jefferson Co.—*Rev. J. H. Monroe*—"I have attended five Sabbath Schools and a Bible Class, once

each week spent in this place. The Bible Class instructions, above all other means, bid fair to be instrumental of good.—Our class is composed of both young and old, and of professors of three different denominations—Here I often have an opportunity of calling upon my hearers for an exposition of certain texts of Scripture, which plainly establish some of the fundamental doctrines of the Gospel, and they, in attempting to give an exposition of them, frequently appear to do more to convince themselves of their errors, than a minister would do by fair argument in a week."

KNOWLESVILLE, ORLEANS CO.—*Rev. David Page*—"Every Sabbath evening I instruct a Bible Class, which is increasing in numbers and interest. Those of every age attend—Some of our meetings are marked with solemnity, and our Prayer Meetings seem to be favoured with the reviving and refreshing Spirit of God."

Pennsylvania.

VICINITY OF PITTSBURG.—*Rev. John Andrews*—"I stated that I had formed thirteen Bible Classes.—All these are yet in existence. During last winter and Spring, many Sabbath Schools within the sphere of my labours, came into existence, and a number of them were opened with flattering prospects of moral advantage to the rising race. The want of pious and competent teachers, in many places, was felt, but the best that could be obtained were employed. —Some of them have manifested zeal and perseverance in this good work, but others soon became remiss, and their schools languished and died—The declension of schools is a subject of deep regret—I learn from experience, that *Ministers* may visit Sabbath Schools with advantage to such scholars as are connected with the Church, but other scholars most frequently absent themselves from fear of being examined. I know of no remedy for this evil but friendly visits and conversations with them, at their dwellings."

MILLERSTOWN, PERRY CO.—*Rev. B. E. Collins*—"Our Sabbath School still flourishes. I attend it regularly the Sabbath I am at home. Several of our teachers have become pious since this school has commenced."

MORRISVILLE, BUCKS CO.—*Mr. N. L. Rice*—"A Sabbath School has now been in operation a few Sabbaths. It is attended by about sixty or seventy children and gives encouragement to hope that much good will result from it by teaching the word of God to children, most of whom have heretofore been entirely neglected and left to run wild as the heathen on Sunday."

WARREN CO.—*Rev. W. F. Houston*—"There are now five Sabbath Schools in the county.—I have three Bible Classes under my care and considerable interest is excited by this exercise."

LAWSVILLE, SUSQUEHANNAH CO.—*Rev. J. B. M'Creary*—"There appears to be some conviction of sin among some of the members of my Bible Class. We had a general meeting of our Sabbath Schools two days since—The attendance and the feelings manifested upon the occasion, were very favourable —Parents are taking an increasing interest in the institution. Our schools include four superintendents, twenty-two teachers and one hundred and twenty scholars. At the late meeting, they were addressed on the situation and claims of "the West," the subject was brought down to the comprehension of the children, and a collection was taken up from the schools for the benefit of the little children in the Valley of the Mississippi."

MOUNT PLEASANT, WAYNE CO.—*Mr. G. D. M'Cuenn*—"We have commenced a Bible Class, and daily additions are making to the number. We have a Sabbath School of upwards of forty pupils, taught by a few very interested members of our Church."

WARREN, BRADFORD CO.—*Rev. S. King*—"Our Sunday Schools are in successful operation—we number four as belonging to the congregation. We expect to have a Sunday School Anniversary on Tuesday next, when about two hundred children will probably be present, a goodly number we think, in this new, and thinly settled country."

Virginia.

WARM SPRINGS, BATH CO.—*Rev. J. Paine*—"Our Sabbath Schools and Bible Classes go on with increasing interest and prosperity."

DANVILLE, PITTSYLVANIA CO.—*Rev. A. D. Montgomery*—"Our Sunday Schools flourish. Some of the young ladies are very attentive, and appear serious on the subject of religion; though nothing like pungent conviction. The average number that attend both schools is seventy. The Monthly Concert of prayer for the conversion of the world is regularly attended, also for Sunday Schools."

North Carolina.

BLADEN CO.—*Mr. W. Brobston*—"The Sabbath Schools at the Marsh, South River, and Elizabeth are still very flourishing, and in some of the classes, particularly at the Marsh, there is the most rapid improvement."

South Carolina.

VARRENES AND BROADAWAY.—*Rev. W. Carlisle*—"I have formed a respectable Sabbath School and Bible Class in each Church, which I hope will do much for these weak congregations"

A rich reward of Missionary toils.

[The following report from the Rev. Sylvester Scovel, dated Harrison, Hamilton co. Ohio, Aug. 17, 1830, exhibits in a very interesting light, the blessed effects which sometimes result immediately from the labors of devoted missionaries. It is but a little more than one year since Mr. S. relinquished an important pastoral charge, in this vicinity, and entered, as a missionary, with an allowance of only $100 from this Board, upon his present field of labor; which was then a wide spread moral waste. Within this short period, the Missionary has organized two churches, admitted 70 to the communion, and been the instrument of producing all the other desirable results, which are detailed in the report. Who would not cheerfully engage in the toils of a missionary, to reap such a reward?]

"I am again enabled to report the completion of a six months' labor on this interesting field. This term ended on the 21st of the last month, and all the time of it has been a period of mercy to us. We have enjoyed health, and spirits, and hope—hope made buoyant both by success present, and anticipated. We have had trials indeed, but lighter than was anticipated, and lost in the joy of being somewhat useful.

A new Church organized.

Since my last, we have founded another church, called "the united Church of Elizabeth and Berea," consisting of sixteen members. Its location is in a fertile and populous country, near the junction of the Miami and Whitewater, and where the prospects of its usefulness are exceedingly hopeful. On the first Sabbath in September is its first communion, when we expect a number more to be added, and where we have been praying that we might experience "a refreshing from the presence of the Lord."*

The Tract, Bible, and Sabbath School Cause.

My general labors are as before, as to the places of them. They are of course also very similar in kind. I am circulating Bibles and Tracts, and making family visits; while to my four prosperous Sunday schools, I devote particular attention. Fifty dollars have been expended in beginning separate libraries for each of these schools, and I doubt not but other monies can easily be raised, to increase these little stores of knowledge as fast as desirable. The people have subscribed, and partly paid $105.00 to the "American Colonization Society;" and will be disposed, I trust, according to their ability, to aid the operations of your Board.

Since my last report, I have baptised 10 adults, and 17 infants; have delivered 93 sermons—thirty lectures; and have preached the gospel from house to house, as well as in the different neighborhoods adjacent to my posts of Sabbath labor; and have received twenty-eight to the communion of the Church.

Fruits of Revivals.

The past has been a year signally filled with the goodness of God to me, and to the field I have attempted to cultivate. True, this field has not been *drenched* with heavenly showers; but though the influence has been gentle, it has availed for the easy introduction of four Sabbath Schools—four Tract Societies—one Temperance Association—three Prayer meetings—two Monthly Concerts—and for the gathering of seventy souls into the fold of Jesus, mostly on confession of their faith.

Dying triumphs of a Child.

One of the lambs of this precious flock has already gone to the arms of the good Shepherd on high. She was a little girl of about fifteen, small, from the early

* This letter having been detained until after the communion here alluded to, the Missionary adds in a postscript, "Our expectations were more than realized. The spirit came, and we received 21 members, making in all 36. The additions, all but three, were on confession of their faith; most of them, too, were influential citizens, in the vicinity." A collection was taken up by this infant church for the Board of Missions amounting to $12.50.

affliction she had suffered, but of adult stature in christian knowledge and experience. She was one of the earliest after my arrival here, that savingly received the gospel and became a member of the Harrison Church. Like the flower that must be bruised before its fragrance is emitted, *she* exhibited the sweetest savour of Christ, while in affliction, both before and after her self-dedication to God. Through the latter period, however, she ripened most rapidly for the "garner of God." On being asked, during the evening after her baptism, what kind of a day it had been to her, she said, "O! it has been the best day of my life; it has seemed as if I was almost in heaven." She was now too weak to read with ease, and said, "Do mother, read for me that chapter, where it says so often, 'his mercy endures forever.' In a few days after her profession, her disease advanced so rapidly as to leave her no hopes of recovery. She was calm, however; her prospects bright, and her faith strong. Her fears of death were removed, and her holy familiarity with heavenly things, showed her to be near the eternal enjoyment of them. * * * Her feet were painful, and on their being bathed, she said, looking at their swollen appearance, "I shall soon walk the streets of the New Jerusalem." On missing her cap from her head, she said to her attendants, "do not mind my cap, I shall soon possess a *crown*." As the closing scene drew near, she called her father, and throwing her arms around his neck said, "my dear papa, you have been very kind; I thank you for all your kindness to me. I cannot, but God will, reward you for all your care of me. Now papa, I am going to heaven, and O! my father, I want you to follow me. You will be kind to comfort and support my mother: O yes!" father, I know you will. "She then took his hand, and, with an expressive look, said, "dear father, farewell!" * * * Her mother being very ill, was brought to her, at her request, when she embraced her and said, "dear mother, I thought we should both go together, but the will of the Lord be done—don't grieve for me, I am happy, and soon shall be more so. Jesus is my *dear Saviour, my joy and support.*" She then kissed and said, "dear mother, farewell!" * * * Her brother and cousin came: she reached out her pale hand to them, and insisted with most affectionate earnestness, that they would promise to follow her to heaven. She said, "I am going to Jesus; O quit your wild ways, and follow me---pray—read the Bible—be baptised—go to church; and do all those good things the Lord has left us to do." And as though her affectionate vehemence would not let them go, she continued, "O pray—prayer climbs the ladder Jacob saw. O beware of the worm that never dies! and of the fire that shall never be quenched. O beware of that universal doctrine, or you will never get to heaven." Her work seemed now done, and her last change commencing. She accordingly, with great sweetness, repeated:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

She had requested her friend Charlotte to sing her favorite hymn, whenever they saw that she was leaving them. Her extremities grew cold. She enquired, "Is this death?" Some one said, likely it is. She replied calmly, "O I hope it is:"—while all her heart seemed to say, "Come Lord Jesus, come quickly." A little after she perceived the crisis, and distinctly said, "Charlotte, my breath is short; I am going." They began, and as well as the scene would permit them, they sang:

"When I can read my title clear," &c.

But as their trembling voices were repeating

"There shall I bathe my weary soul
In seas of heavenly rest,
"And not a wave of trouble roll
Across my peaceful breast,"

She looked a sweet, *last farewell* upon each one successively, and then looking upwards, calmly surrendered her spirit.

So great was her desire to depart and be with Christ, that I preached her funeral to a numerous and weeping assembly, from the words, "I am in a strait betwixt two, having a *desire* to depart" &c. Heaven seemed near, while we were around the grave of little Rebecca, and I thought, "Blessed are the dead, that die in the Lord."

APPOINTMENTS.

Mr. H. Hamil, for 1 year to BlackRock, Niagara co. N. Y.

Mr. I. Todd, for 1 year to Susquehannah Presbytery.

Rev. N. Harned, for 1 year to Berwick and Conyngham, Pa.

Rev. A. Aten, for 1 year to New Jersey, Ohio

Mr. Thomas Beer, for 1 year to Wayne co. Ohio.

Rev. I. Reed, for 3 months Missionary Agent to Indiana and Illinois.

Mr. J. Stoneroad, for 1 year to Morgantown, Va.

Mr. J. Huntington, for 1 year to Stillwater, N. J.

Mr. J. Dickey, for 1 year to N. Carolina.

Rev. W. K. Stewart, for 1 year to Shelby co. and vicinity, Illinois.

RE-APPOINTMENTS.

Rev. A. O. Hubbard, for six months to Dauphin, Dauphin co. Pa.

Mr. N. L. Rice, for six months to Morrisville and vicinity, Pa.

Mr. Geo. Hampson, for one year, to Centreville and vicinity, Crawford co. Pa.

Rev. J. McKinney, for one year to Frederick, Knox co. Ohio.

Rev. P. Monfort, for one year to Franklin, Johnson co. Indiana.

Rev. T. E. Hughes, for one year to Dunlapsville, Indiana.

Mr. John Montgomery, for one year to the Presbytery of Wabash.

Rev. Alexander Aikman, for six months to New Orleans, Lou.

Mr. James M. Arnell, for six months to Tuscumbia, Alabama.

NEW AUXILIARIES.

Salt Creek, Muskingum co. Ohio; Olive, Morgan co. Ohio; Ebenezer, Monroe co.—Total 379.

LETTERS RECEIVED,

From 20th September to 20th October.

A. O. Patterson, Pa. J. Lenox, NY. A.O. Hubbard, Pa. G. S. Boardman, NY. W.M'Jimsey, NY. 2; M. Day, NJ. S. Scovel, O. W. K Stewart, Ky. T. Baldwin, Ill. T. Caldwell and J. J. Pierce, Ky. J. M. Babbit, N.Y. W. Hill, Va. P.H. Fullinwider, Miss. J. Witherspoon, NC. W.M'Carty, NY. C.D. Morehead, Ky. N.L. Rice, NJ. J.W. Cunningham, N.J. J.A. Mitchell, N.J. T. Barr, O. N. Murray, Pa. W.A. Burt, Ky. J. Andrews, Pa. W. Rhea, Ia. J.R. Moreland, Ia. S.W. Leonard, NY. W.W. Caldwell, Mass. L. B. Sullivan, NY. J. Van Meter, NJ. P. Chamberlain, Del. J. L. Bellville, O. W. Myers, NJ. G.W. Warner, O. J. L. Edgarton, NY. R. Elliott, NY. D. Page, N Y. J.M. Wiggins, NC. E. Davis, Pa. G. Will, O. P. Matthews, Ky. W. Nevins, Md. 2; R.A. Lapsley, Ky. A. Aikman, NJ. 2; M.C. Houston, Ala. C. Bluntiss, O. R. Beall, O. J. P. Preston Va. C. Jones, NY; J.B. M'Creary, Pa. G. G. Sill, NY. Trustees cong. of Berwick. Pa. J. Gilleland, O. S Hubbard, NY. J. Breckenridge, Md. 2; J. G. Force, NJ. P. Smith, NY; W.C. Anderson. Pa. S. Henderson, Ind. R. Pettibone, Mic. Ter. E.S. Hunter, NY. J. Dyke, Tenn. S. Gazley, NY. R. Lamberton, Pa. J.S. Galloway, Pa. J. Rowland, O. J. Gandy, O. P. Donan, N.Y. B.M'Dowell, N.J. J. Dickey, Pa. A.B. Quay, Pa. S.S. Cox, O. J. Rockwell, N.Y. J. Lindley, Pa. J.M. Arnell, Pa. J. C. Watson, Pa. A.B. Gilliland, O. N. Williams, NY. W. Williams, NY. R. Dilworth Pa. E.P. Swift, Pa. W.G. Campbell, Va. C. Birnie, Md. A.G Danby, NY. J.S. Irvin, O.

Account of cash received by the Board of Missions of the General Assembly, from the 20th of September, to the 20th October, 1830.

Abington, Pa. From aux. soc. in part, per Rev. Mr. Steele,			15 00
Alexandria, D. C. donation from Presbytery of D. of Columbia, pr. Mr. T. Sanford,			60 00
Beach Spring, O. annual subsc'p'n in congregation, per Joseph Summeralt, Esq.			29 87
Forks of Youghagheny, contents of a Missionary Box, per Rev. W.C. Anderson,			2 12
Jamaica, L.I., N.Y. from a female friend of Western Missions, per Rev. E.W. Crane,			20 00
Livingston co. Ky. donation from Mrs. Smith, per Rev. R. A. Lapsley,			10 00
Louisville, Ky. annual subscription, per Mr. James Kite,			5 00
Laycock, Pa. from auxiliary society, per Rev. Mr. Barr,	25 09		
" from Miss Christiana Whitehill, do	5 00		30 00
Newton, Ky. from young Ladies of Mr. Boyd's cong. per Rev. J. W. Scott,			8 68
Newark, N.J. from member of auxiliary society,			50
Octorara, from auxiliary society, per Rev. Mr. Barr,			3 50
Philadelphia, Monthly Concert collection, 3d Presbyterian church,	8 54		
do Collection in 2d do. per A. Henry, Esq.	16 97		
do Annual collections in do.	2 50		
do Collection in 11th do.	23 73		
			51 74
Port Byron, N.Y. donation from Rev. Mr. Williams,			50
Rehoboth, from auxiliary society, per Rev. W.C. Anderson,			75
Slippery Rock, collection in congregation, per Mr. Robert Temple,			16 00
Taneytown, Md. from auxiliary missionary society, per Miss M. Birnie, sec'y,			40 00
Missionary Reporter, From sundry subscribers,			52 50
			$346 16

SOLOMON ALLEN, *Treasurer,*
No. 18, S. Third street.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

Objections to the practice of affording assistance to indigent young men, desirous of becoming ministers of the Gospel, are often urged with an air of confidence and plausibility, which it is apprehended, exerts no little influence on the minds of very sincere and well meaning christians. Some of these objections we purpose noticing briefly, as our time and space will admit.

As to the sweeping allegation, that all efforts, in this behalf, are misplaced, and that it were better to leave the ministry to take care of itself, we deem it unworthy of a serious answer. Christianity is the true religion—the only religion that meets the wants and the miseries of man, considered as a frail, sinful and accountable being. The *ministry*, or *the preaching of the word* is, by divine appointment, the principle means of promoting the influence of this religion among mankind. "After that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God by the foolishness of *preaching* to save them that believe." The command of Christ is—"Go *preach* the Gospel to every creature." This command, though addressed immediately to the apostles, bears with undiminished force and indisputable obligation, on the christian church. Here, then, the point of duty is plain. God's revealed will is law to christians; He has instituted the preaching of the Gospel, as the grand means of saving men's souls. He works ordinarily by means in the kingdom of grace as in the kingdom of nature. He commands and uses the agency of his people, in propagating his truth. Now christians know perfectly well, that a large proportion of mankind, at least three-fourths, have not the Gospel preached to them. Some four or five hundred millions of our fallen race, are in a state of heathenism. A third part, or more of the population of our own country are destitute of the stated ministrations of the Gospel; and this heart-rending destitution is likely to continue—nay, become more extensive, and more appalling, unless the number of preachers be greatly increased. And are christians, knowing these facts, to be mere lookers-on, and make no efforts to remedy an evil acknowledged and deplored *monthly*, *weekly*, *daily*, at the throne of grace? Can they refuse to act in this matter, without giving the lie to their professions? Can they, with a good conscience and rational consistency, pray the Lord of the harvest to send forth laborers, and not lend a hand in bringing forward laborers, of the right spirit, and with the requisite qualifications? We think not. "The kingdom of God is a kingdom of means." We must be *doers* of the word; and not hearers only, if we would not deceive ourselves. "Faith without works is dead." We cannot pray, *sincerely*—"Thy kingdom come!" unless we are willing, at the same time, to do our proper part for its advancement.

It is sometimes, said, that any class of laborers, whose services are much in demand, will be so *well paid*, that they will increase fast enough, for all practical purposes, without the use of extraordinary means, such as an offer of maintenance while learning the business. This may be a sound maxim in Political Economy; but it does not apply in the case now under consideration. The services of Gospel ministers cannot be appreciated, and will not be called for, except in cases where sinister or secular motives operate, by those who have had no experience of their utility. The labor in this case, must be furnished *gratuitously*, in the first instance. Send faithful ministers, among the destitute, and sustain them in their work;—let them preach the Gospel, and exhibit an example becoming their high and holy vocation;—and when, under a divine blessing, (which you are warranted to expect) the people begin to relish the sincere milk of the word, and to perceive the benign influence of true religion on their social relations, they will soon be disposed to retain, and support those who publish to them the glad tidings, and show unto them the way of salvation.

It was thus that the Gospel was propogated, in primitive times;—thus that all evangelical enterprizes have been carried into effect,—and this is the only way, that has as yet been discovered, to increase the demand for ministerial labour.

Still, some incline to the opinion that ministers of the Gospel would increase fast enough on the old plan. That is, say they, let such young men, as prefer the ministerial office to every other occupation in life, qualify themselves for it as well as they can, at their own ex-

pense; or, if their own resources fail, let some personal friend aid them. This practice, for it can scarcely be called a plan, has been proved by the experience of centuries, to be objectional in several respects. It has been, and it ever will be followed by one of three consequences, all of which ought, if possible, to be avoided. Its tendency is either to confine the ministerial office to the sons of the comparatively rich, or to operate as a tax on a few zealous men of property, who feel for the desolations of Zion—or to fill the ranks of the ministry with uneducated men. These consequences of the old plan, as it is called, are so obvious, and so manifestly bad, that we shall not remark further upon them, at present. Our main objection to it is, that it has never yet produced half enough of laborers to gather in the plentious harvest. Christianity is to be the religion of the world—it is so designed by God our saviour. It is adapted to the *nature*, and *wants*, and *circumstances* of man, wherever he may be found. It takes deep hold on the human mind, cheers and tranquilizes the troubled heart, in every instance in which it is rightly understood, and cordially embraced, and it would have supplanted the multiform abominations of infidelity and heathenism in this entire world, ere now, had christians done their duty and acted up to their professed belief, in promoting its influence. It is, by appointment of its divine author, to be propagated, and its influence to be maintained, chiefly by the labours of its ministers. Give us a sufficient number of these, with the right qualifications—men full of faith, and of the Holy Ghost—men of good natural endowments—men of prayer, and of deep, unaffected devotional habits, and with a due share of mental culture;—let them be supported in their appropriate work, by the prayers and contributions of christians; let the translating and distribution of the sacred scriptures go forward—together with the various other Evangelical operations, and in fulfilment of God's own faithful word of promise, Messiah shall soon have the heathen for his inheritance and the uttermost parts of the earth for his possession. Entertaining these views, and cherishing this fond hope, we are very decisively, in favour of all Education Boards, societies and associations, whose aim it is to encourage and aid young men of piety and talents, who happen to be poor, in their efforts to qualify themselves for the work of the ministry.

To the *general design* of these institutions, comparatively few persons, of serious pretensions, are disposed to object. It is in relation to the *mode of accomplishing the design*, that most of those with whom we are particularly connected, entertain scruples. Some are so much afraid of *imposition*, that they seem reluctant to move in the business at all. "By making the holy ministry accessible, on such easy terms, some unworthy men may glide into it, sacred funds may be misapplied, some of the objects of this charity may not turn out well, our hopes may be disappointed, and our labour lost," &c. In regard to apprehensions of this sort, we have to remark, that all *human* institutions are imperfect; the best intentions may be frustrated, the holiest ordinances may be abused; but are we, on that account, to attempt nothing? Would you abolish your asylums for the poor, and cease to admit persons to the communion of the church, and to the sacred ministry, because unworthy individuals may, in a few instances, participate in the benefits and pervert the design of these institutions? Certainly not; all that we can do, all that we are required to do, is to act with caution, to use the most likely means of guarding against imposition, and commit the issue to God, by fervent and believing prayer. The Board of Education of the General Assembly endeavour to act in this way. They hold out no lure to indolence, stupidity, or hyprocrisy. They require ample testimonials of character from persons well acquainted with the youth whom they receive under patronage. They inquire carefully into their views and capabilities in reference to the ministerial office. They expect them to pursue a regular and thorough course of study, subject to a system of rules carefully prepared; exercise over them a qualified Pastoral supervision, and hold them on probation, during the whole course of their preparatory studies. In these circumstances a young man's true character will be very likely to be discovered, before he obtain license to preach the gospel. That, after all, some will disappoint public expectation is quite possible; yet we must say, that, very few instances of serious disappointment have fallen under our notice, though familiar with matters of this sort, for the last fifteen or twenty years; and we do know, that a considerable number of the most useful ministers, in the Presbyterian church, received less or more pecuniary aid, while preparing for their

work, and, that too, in circumstances which made it impossible to use the same degree of precaution that is now used by the Board.

The sum per annum, allowed to beneficiaries, is supposed by some, to be larger than is necessary. The greatest annual amount allowed by our Board, except in very peculiar and extraordinary cases, is one hundred dollars. Now every body knows, that this is a moderate allowance, for a young man's board, tuition, clothing, books, washing, light, &c. Indeed, it is altogether insufficient, in most places, with the most rigid economy. The deficiency is commonly made up, by personal friends, in a private way. Yet the fact is, and it ought to be known, that we do not, and have not had occasion, as yet to allow, except in a few instances, more than from fifty to seventy-five dollars a year. Our rule is, to *allow no more, than upon strict inquiry, is deemed absolutely necessary in each case.* By means of manual-labor-schools, most of our beneficiaries do a good deal towards their own support. In their stated returns of receipts and expenditures which we require them to send us, we find several of them received for labor performed during the usual hours of recreation, from thirty to sixty dollars, in the course of the last term of study, in the schools, with which they are respectively connected. These schools form an important branch of the education system, as they tend to promote the bodily health, and mental vigor of the young men; while at the same time, they conduce much to the formation of industrious habits, and afford them the opportunity of providing for a considerable part of their necessary expenses. Care must be taken, indeed, not to permit so much attention to manual labor, as to impede the culture of the intellect, and of the heart.

We shall notice other objections from time to time, as may seem useful and expedient. Our object in these remarks is, to correct wrong impressions, and let our friends, in different parts of the country, know the truth, in regard to the way and manner in which we endeavor to discharge the trust committed to our hands.

SUGGESTION.—Might not ministers aid the cause, by reading the above to their congregations? The people want information.

AUXILIARIES.

Two Presbyteries in the state of New Jersey, viz: That of New Brunswick, and that of Elizabethtown, have recently declared themselves auxiliary to the Assembly's Board. The former has published an address to the churches, under its care, on the subject, some extracts from which we shall give, when we can find space, as being very much to the purpose. To save the expense of agencies, the Ex-Committe of this presbytery have engaged a few of their members to visit the congregations, within their limits—to lay the subject fully before the people—to collect funds—to form auxiliaries, on the plan of the Assembly's Board; or, where this shall be judged inexpedient, to adopt such measures in connexion with Church sessions, as in their opinion, will be most efficient and agreeable to the people. The Committee will make arrangements for supplying the pulpits of such ministers as are absent from their charges on this business.

We are happy to learn also, by a letter from the Rev. D. V. M'Lane, that a society has been formed in the congregation of Lebanon, Ohio, which it is expected, will be able to forward to the Board, from sixty to seventy dollars annually.

PRESENT CIRCUMSTANCES OF THE BOARD.

We deem it right to let our patrons and the public know, that with an exhausted treasury, we have now upwards of sixty young men, at different seminaries, and in various stages of their education, who are looking to us, for at least, some part of their support. The winter term is always, and for obvious reasons, the most expensive. Our beneficiaries will experience great inconvenience: their teachers and other creditors will be wronged—and we shall be mortified; and blame will rest somewhere, if we cannot obtain the means of redeeming our pledges, and fulfilling our engagements, with those who have confided in the zeal and liberality of the churches, whose service they are preparing to perform. We hope, therefore, that individuals, congregations, and presbyteries, will remember that our funds are all in their hands, and at their disposal—that if we fail in this enterprise, the enemy will triumph, and Zion's waste places will mourn; and some of her pious sons, who are anxious to serve her interests, in the ministry of reconciliation will be greatly disheartened. We have been obliged, though reluctantly, to defer several pressing,

and well supported applications for aid, within the last few weeks. We trust the applicants will not yield to discouragement, but make known their wants and wishes to the congregations with which they are connected, and to whom they are personally known. How easy it would be for almost any congregation to make provision for the support of one candidate, temporarily, at the present moderate rate of charges, for board and tuition, in most preparatory schools and colleges in the interior of the country.

Extract from the Address of the Presbytery of New Brunswick.

"We venture, therefore, to express a most respectful, but earnest hope, that all our Ministers and Church-Sessions will take this subject into their most serious consideration, and endeavor to awaken all around them to its most solemn importance; and that all classes of persons who wish well to the cause of Zion, will come forward, and with their substance, as well as their prayers, endeavor to do their full part, towards furnishing our favored land, in all its districts, with the Messengers, as well as the Word of life. It is perfectly evident, on the one hand, that the great work committed by the General Assembly to the Board of Education, cannot be carried on with any efficacy, without the general and liberal aid of all the churches: and it is equally evident on the other, that if each member of all our congregations, will contribute a trifle toward this object, among the many which claim their Christian bounty, there will be no lack of means for effecting that to which the great Head of the Church, by his Providence, as well as by his Word, is loudly calling us.

"Pious parents! Will you not take a deep interest in this immensely important concern? Will you not be willing to contribute your mite toward the education of your own sons, or the sons of others, whose hearts the Lord has touched, that they may be prepared to serve the church in the ministry of reconciliation? There is a day coming, when to have contributed liberally to the preparation of one able and faithful Gospel Minister, will appear more important, and will afford greater pleasure in reflection than the greatest mere temporal benefit that can be bestowed on mankind. Temporal benefits perish in the using:—but the labors of one faithful minister of the Gospel, may be the means of extending blessing to nations the most remote, and to posterity the most distant, as well as through eternal ages.

"Pious young men! We call upon *you* to ponder this subject deeply in your hearts. To you, under God, we look for future ministers of that Church which the Redeemer hath purchased with his own blood. We entreat you to inquire seriously whether you ought not to consecrate yourselves to the service of that church by making choice of the most desirable, the most noble, the most useful, of all offices, to which the faculties of man can be devoted. And even if some of you come to the conclusion that *they* are not called of God to seek this office; yet even *such* ought to consider themselves as peculiarly bound to promote, by all the means in their power, a system of measures for the encouragement and aid of *others*, who may see their way clear to engage in this holy enterprise.

"Finally, Christian Brethren, of every character and age! The errand on which we come to you in this address, is no common one. We have all too long neglected our duty, in this respect, to the church of God. Let us, then, humbled by the past, and animated by the prospects, and demands of the future, rouse from our lethargy, and begin to act in earnest. Our Master requires it of us. The calls of destitute churches require it of us. The cries of desolate, longing frontier settlements, require it of us. The blindness and miseries of the poor heathen require it of us. Yes, brethren, if you love the Lord Jesus Christ in sincerity; if you love the Church to which you belong; if you wish to prevent a famine of the word of life from desolating the land —come forward, and help us in our endeavors to raise up a larger number of able and faithful men for the work of the Lord."

TO CORRESPONDENTS.

Communications to the Board of Education, should be directed, *post paid*, to the Cor. Sec'y. Rev. W. Neill, D. D. at the office, No. 171 South 7th st. Philadelphia. Short, appropriate pieces, for the Education Register, would be very acceptable, if forwarded without expense.

RECEIPTS FOR THE BOARD OF EDUCATION.

Sept. 8. Collection at 6th Church, Philadelphia, at monthly Concert,		$10 67
Do. Dr. Neill's collection, at Cold Spring,		
Cape May	$20 37½	
Do. at York, Penn.	15 62½	—$36 00
17. Annual subs. of Messrs. McFarran,		2 00
		$48 67

JOHN STILLE, *Treasurer.*

PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to solicit, examine, and recommend young men, who may be deemed proper subjects—to devise and publish, and carry into effect, measures to raise the means of assisting them—and to make a full report of their transactions to Presbytery, at its stated meetings, and to the Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session, provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies or missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

The foregoing presents a simple plan, of easy execution; and if it be followed up with spirit the whole Presbyterian church may in a few years be, as it is most desirable that it should be, actively engaged in missionary operations. But to produce this effect the Sessions must make and continue some active exertions. Now as *personal responsibility* affords the best security for a careful and persevering attention to any business, especially if it be of a public nature, it may be well that each Session should fix on *some individual*, who may attend to the collection of their Missionary funds, and be charged with superintending the whole concern in the congregation. If this office be found burdensome, it may be, after a fixed period, passed from one individual to another. It may also be well if the Session should make it a standing rule to have two meetings at least in a year expressly for the purpose of attending to Missionary concerns. As the minister of every congregation is always the Moderator of its Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and zealously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge: and it is hoped that no minister in the Presbyterian church will refuse his aid, in a matter of such high importance to the Christian church and the salvation of immortal souls as the sending of the gospel to those who are perishing for want of it.

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THE MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

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OF THE

General Assembly

OF THE

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. DECEMBER 1, 1830. NO. 4.

BOARD OF MISSIONS.

Agreeably to some suggestions which we made a number of months since, we shall omit in the present number, our usual selections for the Monthly Concert, and give in their room a brief statement of the doings of the Board of Missions during the last six months—This statement is particularly designed for our congregational auxiliaries and it is earnestly requested of all pastors of churches, interested in the prosperity of the Board, that they will read it to their congregations, on the Sabbath immediately preceding the 25th day of December, the period recommended by the Board to their auxiliaries for making their annual collections.

We would also suggest to Pastors the propriety of their preaching at the same time, on the subject of Domestic Missions, and reading to their people select portions of the last Annual Report of the Board.

INCREASE OF MISSIONARIES, AND STATIONS SUPPLIED.

The whole number of Missionaries reported by the Board to the Assembly in May last, was 198—since that time about *fifty* new appointments have been made and accepted—and the whole number actually engaged in the service of the Board at the present time, is about *two hundred.* Nearly all of these are now engaged as permanent Missionaries, and most of them are connected with one or more congregations, as regular pastors or stated supplies. Of the fifty new Missionaries, commissioned within the last six months, more than one half were young men who had recently been licensed to preach the gospel, and many of them had just graduated at the Theological Seminary in Princeton—and these new Missionaries have been distributed through 15 or 16 different states of the Union. The number of destitute districts, and of feeble congregations regularly supplied by these 200 Missionaries, is at this time, more than 300.

AMOUNT OF COMPENSATION ALLOWED.

No outfits are ever allowed by this Board to any of its Missionaries, nor has the Board become responsible in a single instance to a Missionary for more than $200 for a year's service. In six or seven instances only have they found it necessary to appropriate this amount, and in these the circumstances of the congregations were such, that the Missionaries could not otherwise have been sustained—while more than 180 Missionaries are sustained in about 20 different States, at an expense to the Board of $100 or less a year. Out of the large number of young men from Princeton, who have recently been commissioned to labor in ten or eleven different States, not a single individual has received a pledge from this Board of more than $100 for a year's missionary service, and by our past experience of the benefits resulting from this rigid system of economy, and the success which has attended it, we are encouraged to believe that the time will soon arrive, when no feeble congregation will ask or receive a larger amount of Missionary aid than from $50 to $100 a year. Such is the economy already practised by the Board in all its appropriations, that the average expense of each years' ministerial service including all the expenses of the office, and of special agencies, will be hereafter only about $100, and we can now say with confidence, to all

the friends and patrons of the Board that they are fully prepared to sustain on Missionary ground, one minister at least for every $100 which shall be contributed to their funds.

CO-OPERATION OF SESSIONS, PRESBYTERIES, AND SYNODS.

Although only two years and a half have elapsed, since the re-organization of the Board, and although very few special agents have been employed to visit the churches, yet they have succeeded in establishing about 400 Sessional auxiliaries on the 50 cent plan and nearly one half of all the Synods and Presbyteries in our connexion have given the most encouraging pledges of cordial support and co-operation. In a number of the Presbyteries arrangements have been made for carrying forward the plans of the Board, by voluntary agencies, which are to be executed without any expenditure of Missionary funds. In many of the Presbyteries also, Cor. Ex. Committees have been established, on the plan recommended by the Board, and by the existence and efforts of such committees, missionary operations have been greatly facilitated, and very considerable expenditures, which would otherwise have been indispensable, have been avoided. New and energetic measures have recently been adopted by the Board for increasing the number of its Auxiliaries, and also the number of Cor. Ex. Committees of Presbyteries —and the hope is indulged, that their exertions to effect these desirable objects will be cheerfully seconded by the Elders and Pastors of the churches.

FRUITS OF MISSIONARY LABORS.

The Missionaries of the Board generally have been received with great kindness and cordiality, by the people to whom they have been sent, and with very few exceptions, their ministerial and pastoral labors have been attended with visible and encouraging success. Upwards of 300 congregations have been statedly supplied with the preaching of the Gospel—and in most of the congregations, Bible, Missionary, Tract, Education, and Temperance Societies have been organized & cherished, & are still in successful operation—many destitute families have been furnished with copies of the sacred Scriptures, and hundreds of thousands of pages of religious Tracts have been put into circulation. It is believed, that no less than 150 Bible classes, and from 300 to 400 Sabbath schools, are, at the present time, under the immediate direction, or general supervision of the Missionaries of this Board—and from 10 to 20,000 children and youth of our own country are thus furnished with the means of an early and religious education.

Within the last six months more than *twenty* of the Congregations served by the missionaries of the Board, have been visited with the special and reviving influences of the Holy Spirit, and *several hundred* souls have been hopefully converted to God—and been added to the visible church of Christ —and in some of these favored congregations the work of the Lord is steadily progressing.

The facts above specified are deemed abundantly sufficient to show, that the efforts of the Board and of their Missionaries have been graciously owned and sanctioned by the Great Head of the Church, and that a great amount of good has already been accomplished.

NECESSITY AND MEANS OF REPLENISHING THE TREASURY.

The fact is already before the churches that the Treasury of this Board has been considerably overdrawn, and that it is extremely desirable that it be speedily replenished. Although their present necessities are great, the Board rejoice in the assurance, that the churches whose servants they are, and the auxiliaries and annual subscribers, on whom they chiefly depend for their pecuniary resources, are furnished richly with the means which are required for the support and encouragement of their operations—and they

cannot entertain a doubt that their present wants will speedily be supplied. Only let the annual subscriptions of auxiliaries, and of individuals, be promptly collected and remitted to the Treasurer of the Board, and let contributions be made in those churches where no auxiliaries have hitherto been organized, and in a very few weeks, at most, we shall have the satisfaction of announcing that the Missionary Treasury is no longer empty.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Synod of Philadelphia.

The Committee on the subject of the missionary operations of the General Assembly, presented the following report which was adopted, viz.

The Synod having heard a gratifying report from the Board of Missions through their Corresponding Secretary and General Agent on the subject of the wide extension of the demands for their benevolent efforts, and of their success in obtaining suitable labourers to supply the waste places of the Lord's vineyard; feel themselves loudly called upon to use every means in their power to strengthen their hands, by furnishing them funds for meeting the demands of their benevolent exertions.

1. Resolved, That to effect this object, it be earnestly recommended to the Presbyteries under the care of this Synod, to appoint Corresponding committees in conformity with the plan recommended by the Board of Missions.

2. Resolved, That the Synod highly approve of the prudence and economy of the Board in the application of their funds to the execution of missionary purposes.

3. Resolved. That it be earnestly recommended to all the Sessions and Congregations under the care of this Synod to form Auxiliaries to the Board on the fifty-cent plan.

4. Resolved, That *The Missionary Reporter and Education Register*, be recommended to all our churches.

5. Resolved, That Messrs. Hoff and Engles, in the Presbytery of Philadelphia;—Messrs. Breckenridge, Nevins and Musgrave, in the Presbytery of Baltimore;—Messrs. Harrison, Post, and Walton in the Presbytery of the District of Columbia;—Dr. Dickey and Mr. Barr, in the Presbytery of New Castle;—Messrs. McK. Williamson and Kennedy in the Presbytery of Carlisle; Messrs. Smith, Painter and Barber, in the Presbytery of Northumberland;—Messrs. Coulter, Woods and Linn, in the Presbytery of Huntingdon;—and Messrs. Laird, Campbell, and Michelmore, in the Presbytery of Lewes, be and they hereby are appointed agents for the ensuing year, in the bounds of their respective presbyteries, to visit the different congregations belonging to these Presbyteries, in such manner as they shall judge for edification, and bring the subject of domestic missions, and particularly the great importance of supporting the Board of Missions in their operations before their view.

6. Resolved, That in case of the failure of any of the above agents to perform the service above committed to them, the Presbytery to which they belong are directed to appoint a substitute or substitutes.

7. Resolved, That it be, and it hereby is given in charge of the different Presbyteries to supply the pulpits of the agents, in their bounds as often as they are absent on the business of their agencies on the sabbath.

Presbytery of Genesee, N. Y.

Extracts frem the minutes of the Presbytery of Genesee at their stated meeting in Bethany, September, 1830.

Resolved, that the Rev. Messrs. Eli S. Hunter, Gilbert Crawford, Russell Whiting, and Julius Steel be a Committee of Missions, to correspond both with the General Assembly's Board of Missions, and the A. H. M. Society for the present year, and that they report to Presbytery at each stated meeeiing.

In view of the wants of the destitute within our bounds,

Resolved, that increased efforts to augment the funds of the Assembly's board of missions, and the funds of the A. H. M. Society, (according as our several preferences shall chance to be) is an obligation resting upon us as a Presbytery and upon the Churches under our care.

A true cepy from the miuntes.
Attest. Eli S. Hunter,
Stated Clerk.

Presbytery of Susquehanna (Pa.)

At the last stated meeting of this Presbytery, several im portant and spirited resolu

tions were adopted, in reference to the Monthly Concert for Prayer, Sabbath Schools, the circulation of the Confession of Faith & Domestic Missions. The following is the plan of Missionary operations adopted by the Presbytery.

1.—*Resolved*, That the Susquehanna Presbytery be, and it hereby is formed into a Missionary society anxiliary to the Board of Missions of the General Assembly.

2.—*Resolved*, That all the Churches under the care of the Presbytery be requested to form themselves into Missionary Associations on the fifty cent plan; and to forward their collections to Presbytery at each Spring meeting, to be transmitted by the Commissioners to the Assembly to the parent Board.

3.—*Resolved*, That the Rev. *Ebenezer Kingsbury, Daniel Deruelle, Nicholas Murray*; and Elders *William Jessup, and Parley Coburn*, be a Corresponding Executive Committee on Missions with the followiug powers.

To receive, generally, applications for aid from feeble congregations which have pastors or stated supplies; and to recommend the same to the Executive Committee of the Board of Missions.

To devise and execute plans for raising funds in the several congregations, which funds shall be reported to the Treasurer of the Assembly's Board, and held subject to the order of said Board.

To select and recommend to the Ex. Com. of the Board of Missions, Missionary fields, and Missionary laborers, and also to locate such Missionaries as may be sent to them by the Board for specific instruction.

To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation which they shall recommend to the attention of the Board.

4.—*Resolved*, That it be recommended to each Church enjoying the labors of a Pastor or stated supply to grant their Minister the privilege of spending at least two Sabbaths during the year, in Missionary labors among the destitute.

By Order of Presbytery,
D. DERUELLE, *Stated Clerk.*

Presbytery of Hartford, O.

We have recently been furnished with the followlng resolutions which were adopted by this Presbytery, in session at Middle Sandy, Oct. 6, 1830.

"On motion resolved, that this Presbytery become auxiliary to the Board of Missions of the General Assembly on the plan proposed by said Board—and that the Rev. Messrs. Vallandigham and Reed, with Mr. David Hanna, elder, be appointed a Committee on Missions for the ensuing year.

Resolved that the stated Clerk be directed to forward to the Corresponding Secretary of the Board of Mission of the General Assembly a copy of the above resolution."

ROBERT DILWORTH *Stated Clerk.*

Presbytery of Steubenville O.

"Mount Pleasant Oct. 6, 1830.

Sessions of Pres. of Steubenville,

"Resolved, unanimously, That we view the transaction of Missionary business to be especially the duty of the Church, in her distinctive character. That we consider the present organization of the Board of Missions of the General Assembly, as most consistent with the order, which should be taken in this matter, and hope that that institution will continue and prosper. That it is most proper, that this Presbytery be an auxiliary to that Board," &c. &c.

A true extract.
CHARLES C. BEATTY, *Stated Clerk.*

Presbyteries of Richland and Lancaster, Ohio.

Resolutions of a very encouraging and decisive character were adopted by these Presbyteries, at their last stated meetings, in favour of the Board of Missions of the General Assembly.

Synod of N. C. and Presbytery of Orange, N. C.

The following is an extract from a letter of the Rev. J. Witherspoon, to the Corresponding Secretary, dated Hillsborough, Oct. 28th, 1830.

'I returned last week from the Sessions of our Presbytery and Synod —We had formerly a Missionary Society in our State, under the direction of Synod. At our late meeting this was dissolved, and each Presbytery was left to conduct its own operations. Our Presbytery (Orange,) then met and declared itself Auxiliary to the General Assembly's Board of Missions, and appointed the following Ex. Committee, viz. Rev. W. M'Pheeters, D. D. S. L. Graham, Nehemiah Harding, A. Wilson, J. Witherspoon and A. Venable, H. Reed, elders.

Presbytery of Concord, N. C.

A Noble Resolution.

The Presbytery of Concord, at its stated meeting last Spring, declared itself auxiliary to the Board of Missions, and appointed a Corresponding Ex. Com. agreeably to the plan recommended by the Board. From the Cor. Secretary of the Committee, we have just received an interesting communication, dated Charlotte, N. C. Nov. 5th 1830, from which we make the following extracts—

"It now becomes my duty to inform you that at our late meeting of Presbytery, the following resolution was adopted,

"Resolved, that the Committee will endeavour, in reliance on divine aid, by our next stated sessions of Presbytery, to *raise the sum of one thousand dollars* in co-operation with the Board of Missions of the General Assembly, and that all the members of Presbytery be, and hereby are, earnestly requested to co-operate and assist in this plan.

"The above resolution was reported to Presbytery, and unanimously and cordially approved of—

"I am also instructed to ask you to send us on immediately if you can, two Missionaries at least.

"We need efficient and practical men, who are willing to endure hardness as good soldiers of the cross, and who are neither afraid nor ashamed to become all things to all men, that they may win souls to Christ, even from the highways and hedges.

Buncombe, Rutherford, Haywood, Macon, Wilkes, Ashe, Anson and Montgomery, within our bounds are all counties, needing much Missionary labor, either in the whole or parts of them. We have no men to spare—We hope you may be able to send us at least two.

May the Lord crown the efforts of your Board with abundant success.

Yours truly,

R. H. Morrison, Cor. Sec.

Presbytery of Bedford, N. Y.

At a late meeting of the Presbytery of Bedford, the following resolutions were unanimously adopted, viz.

1. That this Presbytery constitute itself a Missionary Society, auxiliary to the Board of Missions of the General Assembly.

2. That the officers of the Society be a President, Secretary and Treasurer; and that the Moderator of the Presbytery chosen in the Spring be the President of the Society for one year, and that the Secretary and Treasurer be chosen by ballot to serve during the pleasure of the Society.

3. That as the Board of Missions of the General Assembly have recommended to the members of the church to pay each fifty cents annually, to assist in evangelizing the world; and as this sum is so small, as to be burdensome to few or none, that therefore the ministers of the several congregations belonging to this Presbytery endeavor to obtain half a dollar of each member of the church for this purpose, together with such donations and contributions from others as they can procure, and pay the same into the hands of the Treasurer.

4. That the Society make out at the stated meeting of the Presbytery in the Spring an annual report of their proceedings, which together with the money on hand shall be forwarded to the Board of Missions of the General Assembly."

A true extract from the minutes of the Presbytery.

Jacob Green, Stated Clerk.

Bedford, Nov. 18, 1830.

Female Missionary Society of the Congregation of Bedford N. Y.

The above named Society, belonging to the congregation of the Rev. *Jacob Green* became Auxilary to the Board of Missions about three years and a half since, but we regret to find, that it has not hitherto been published in the list of our auxiliaries. The omission has been unintentional, and we now take great pleasure in recognising this interesting and efficient Auxiliary; and also in stating, that more than $200 have been paid into our Treasury, by this Society since its connexion with the Board.

We cannot refrain from saying, here is an *example of continued liberality*, worthy of imitation. Let all the daughters of Zion do likewise, and means will be abundant.

REPORTS OF MISSIONARIES.

Indiana.

In the month of May last, the Rev. John R. Moreland, pastor of the church in Indianapolis, was appointed by this Board to spend three months in the course of the

present year, in Missionary labours, in the counties of Marion and Johnson. Two months services have been performed and much good has been accomplished. From Mr. Moreland's second report, dated September 13th, 1830, we have selected the following extracts, which we deem particularly interesting and worthy of the serious consideration of all who are engaged in building up the waste places. Our own views accord fully with those of our Missionary, respecting the necessity, and importance of itinerant, or circuit preaching—and we do most earnestly desire that *very many of the pastors* of our large churches may soon be engaged in such labours, for two or three months in the year, among the feeble churches and destitute districts of country with which they may be surrounded.

The way prepared for organising a new Church.

"Yesterday I attended an appointment previously made; for the purpose of forming, not a church, but to use a Methodist phrase, a class. Ten persons presented themselves as members of the Presbyterian church; and three I received on examination, thus constituting an association of persons for religious purposes consisting of thirteen, and I trust they are the children of God. In this neighbourhood I preached frequently last fall, a number were awakened; and because they had no prospect of a Presbyterian church being formed in the neighbourhood, about twenty joined the Methodist church.

Necessity of itinerant or circuit preaching.

"The people of this county can never be supplied with preaching only on the plan of forming circuits. If we would increase our church we must go to the people; we must go and search them out. The people have not the disposition, nor have they the means, if they had the desire of going any distance to meeting —you must go to every settlement, to every family in the whole world. It is desirable both to the preacher and people to have preaching all the time in the same place; but on this plan the command of Jesus Christ, "go into all the world and preach the gospel to every creature," can never be obeyed. The plan of itinerating practised by Paul, and by a greater than Paul, and which has been carried on so successfully by the Methodists, is the only one that will carry the gospel to the ends of the earth. I have acted somewhat on the plan of a circuit rider for fifteen years, during which time I have travelled through much of Tenessee, Alabama, Illinois, and nearly the whole of Kentucky and Indiana, and can say, to the honor of the Methodist society, I have hardly ever entered a neighbourhood however poor and remote, but had been visited by some circuit rider. And how are they able to do this; is it because they have more zeal, a greater desire for the salvation of men. No verily it is not; but it is because their society supports them in this laborious work. Their system is powerfully efficient. This can only be accounted for because it is the plan of God. The primitive church had her evangelists; and I rejoice that this long neglected institution is now revived in the missionaries of our church—let the Presbyteries, let the Synods, let the General Assembly support the present plan of Missions, and there is no doubt of its being equally, if not more successful than any other system ever put in operation. In my opinion there is no other way to sustain the ministers of the gospel on this field. If they are left to support themselves in the present situation of the country, not one in ten could remain on this ground. Bear them up a few years longer and then we will aid in sending the good news still further west. They must be supported or your Sabbath schools, Bible societies, Tract societies, Temperance societies, and every other moral and religious institution will languish, *will die*. The whole amount of money now in the Lord's treasury has flowed from a few benevolent hands, out of 200,000 communicants not more than two thousand probably have given one dollar to this cause—we will do what we can to support ourselves but the plain truth is, we cannot live unless we are assisted.

"From Mr. J. S Thomson, dated Crawfordsville, Aug. 23d, 1830."

A new church organized in Portland.

A short time after I wrote you last, I organized a church in the village of Portland consisting of 27 members. In this place I preach one fourth of the time as formerly. The state of religion in this place I do not consider as flattering as it was some months ago. Universalist principles and other infidel sentiments have very considerable influence here and in other places thro'-out the county. Notwithstanding all the efforts that have been made to support the cause of Christianity it is to be lamented that infidelity is increasing

and becoming bolder and more systematic.

In the Coal Creek Church the cause appears to be gradually gaining ground. We had a communion in that Church two weeks ago at which time we received 9 members to the communion of the Church 6 of these on examination, 2 of them were baptized, making 11 that have been added since my last communion. One of those received on that occasion was an old man. He had long been a regular moral man and some fears were entertained that he would rest satisfied with that. I visited him a short time before the communion, for the purpose of discharging my own conscience, by conversing with him on the subject of his soul's salvation. I found both him and his wife willing to converse on the subject. He appeared to enter into the subject in earnest. The result was, that both he and his wife came forward and gave satisfactory evidence that they had found favour in the sight of God. He communed with the people of God on the Sabbath day. But this was to be the last as well as the first communion that he was to celebrate with the friends of Christ on earth. The same week he was taken ill, and on the next Sabbath his spirit fled as we trust to drink wine new in the kingdom of God. O, how faithful should the ambassadors of Christ be to preach in season and out of season.

From Mr. J. Thomson, Aug. 23.

We have had a communion also in Providence, the little congregation where I preach one fourth of the time. That little church considerably more than doubled itself on that occasion, receiving an addition of 17 members; but 3 of them however were on examination. Two of these heads of different families, who had their children baptized, 7 in number.

From Mr. T.E. Hughes, dated, Dunlapsville, Union Co. Ia. August 3d, 1830.

Although there has been no special outpouring of the Holy Spirit at Dunlapsville, nevertheless many things have occurred for which we have reason to be thankful and which demonstrate that the Lord is not very far from us. A very great change has taken place in the moral aspect of this people, their attention has been much excited, and the number of regular attendants upon the means of grace has increased by nearly one half, all are exceedingly orderly and attentive, and a number feeling.

This people begin to see and feel their need of the stated means of grace, and although they are as yet but few and feeble, they are making animated exertions to secure the preached Gospel of Christ among them. They are now repairing the house of worship;have obtained a small piece of land and are about building a house upon it for the special use of their ministers; in addition to this they have made out a regular call and presented it to Presbytery for one half of my labours.

The Bible, Tract and Sunday School societies are in a flourishing state and exerting considerable influence over the morals of the people; with regard to intemperance although no considerable efforts have as yet been made, yet many see and feel its ruining consequences, and a number have adopted the principle of entire abstinance.

New York.

From the Rev. J. Myers, dated Brockport Sept. 1st, 1830.

Since my last report (in March) only ten members have been added to our little church: and of these only *two* were on examination, the other eight on certificate. Three have been dismissed on certificate making our present number 57.

A church finished and dedicated.

In the good Providence of God, the Church edifice which my congregation commenced about a year ago, was completed in June last, and we were permitted to occupy and dedicate it to the service of the triune Jehovah. It is a neat, well finished building, and the special blessing of God seems to have attended and crowned the efforts of my young and feeble congregation in this laudable enterprise. It is a beautiful monument of what a comparatively weak people can do if they have a mind to the work. Since we have occupied the Church our congregation is gradually increasing; and I doubt not will soon be as large as the majority of our congregations in this country, and after their church is paid for, they will be able to support the Gospel without foreign aid. I trust they will not need, nor ask for aid from the Board, but one year longer.

Pennsylvania.

From Mr. J. C. Watson, dated Lower Mt. Bethel, Pa. Oct. 14th, 1830.

Sabbath School and Bible Class.

The Sabbath School connected with

my charge, is large and flourishing. The teachers are faithful, and the scholars are attentive and diligent. I have made it a point to examine them publicly, every month on the shorter catechism. We have also obtained a valuable library for our school which does excite the interest of the children in no small degree.

My Bible Class has been to me one of my most interesting charges. While I have been benefitted myself in making preparation to meet my class; others also who rarely before opened the Sacred Volume have acquired (at least) a taste for the perusal of divine truth.

Temperance.

In the cause of temperance I have not been inactive. When I came here I found the people without information, as to the great evil of intemperate drinking; and my earnest wish was to arrest the progress of that vice here as effectually as possible. For this purpose, I procured (at my own expense) tracts which treated on the subject. And by scattering these silent messengers among the people, I believe I have done more, than if I had attempted to *drive* the people into the measure. So far as my tracts have been circulated, they have produced the desired effect. And we apprehend little or no opposition, from the mass of the people, in our attempt to form a society.

Virginia.

From Mr. W.G. Campbell, dated, Lewisburg, Va. Oct. 11th, 1830.

I have been able to establish a Sabbath School in this place, I think, with encouraging prospects—the first day more than 30 scholars met; a man of middle age, sensible of his ignorance, came forward and asked permission to take his seat among the children, to study the w ordof life;several grown persons have become scholars, and appear anxious to learn—would it not be well for all who are engaged in establishing Sabbath Schools to hold out the idea that these institutions are not intended exclusively for children, but for all who have need of instruction? A group of coloured persons also had assembled hoping that they would be admitted into the school, and appeared much pleased when I told them that provision would be made for their instruction; the condition of these poor ignorant creatures in this country must excite the sympathies of every heart that can feel.

I here met with an aged female who had long been a professor of religion but had been almost entirely deprived of the means of grace—though ignorant she appeared to have some correct views of divine truth—amidst much darkness an occasional ray of hope that she was a child of God would enter her soul—I conversed much with her about the state of her soul, also read to her the tract entitled "Questions and Counsel," and preached at her house in the evening—she appeared very much revived and comforted by the truths of the Gospel.

In all this region of country within the bounds of the Lexington Presbytery, west of the Allegheny, embracing 14 counties, there are but two settled Presbyterian ministers and two or three Missionaries occasionally employed—these counties contain probably 60,000 inhabitants; and it is certain that the missionary plan is the only one that will ever effectually remedy their condition—the people are generally settled in vallies between high and rugged mountains; and these settlements are mostly remote from each other; so that congregations that will be able to support their ministers *themselves* will not probably be formed.

Ohio.

Extracts from the Journal of a Missionary in Ohio, July 15, 1830.

A "New Light" preacher lately made a speech in public, the substance of which is as follows; "Males to the age of 21, and females to the age of 18, are as pure as the angels of Heaven."

Another one, while preaching in this village a few days ago, said, "A man ought to be *ashamed* to pretend to teach that Jesus Christ is God."

6th, Sept. At night attended the Monthly Concert in ————————. But few out; (the evening being wet) perhaps five or six *praying* people, and as many of the world. But blessed be the Lord, a good and pleasant meeting does not depend upon *numbers;* but upon the favour of the *Holy One* bestowed on souls truly engaged in his service. I thought it was good to be there. I believe that if the Lord Jesus ever meets his people, he does in the *Monthly Concert of Prayer.* For years past, I have observed they have been among the most pleasant meetings. Surely, the Lord will be present, *when his church are on their knees!*

16th, I hear that Mr. ——— is to preach this evening. He is one of those men who disapprove of "Creeds and Confessions," and yet *have* a Creed, and *will not own it!* He denies the Lord Jesus Christ; my conscience says I must not go to hear him.

Poor man! Will not the Lord Jesus *deny him?*

26th, Preached once this day at Buck Creek Church (Champaine county) One of Brother Merril's congregations. Find the state of things quite encouraging. Numbers are under conviction; and some rejoicing in hope. In the morning visited the Sabbath School. At night, attended a prayer meeting which was well attended by the people. At this meeting, 15 or 16 came out to the anxious seats, deeply concerned.

ILLINOIS.

From Mr. Isaac Bennet, dated Carmi, Oct. 25th, 1830.

The work of the Lord advancing.

"Since my last, I have spent much of my time in riding with brother Spilman, attending the sacrament of the Lord's Supper through the numerous churches scattered abroad in his field and my own. And with a heart glowing with gratitude to Him, who, on the eve of his dreadful sufferings, instituted this ordinance as a token of redeeming love to his disciples, I would now record it to the glory of his grace, that he has condescended to smile upon his own ordinance with his reviving presence. An ordinance which it seems that Jesus has always delighted in a peculiar manner to own and bless, to both saints and sinner, who are thus pointed to Calvary.

Several of these infant churches have evidently been blessed with a sweet refreshing from his gracious presence. At least some mercy drops have fallen, many of the saints have been revived, not a few thoughtless sinners have been awakened, and a goodly number have, as we hope, found the Saviour precious to their souls. And oh! that the Lord would yet increase it to a gracious, copicous shower. But as this work seems yet to be only in its incipient stage, and as I have only a little leisure to write, I forbear, having only briefly noticed it, that it might call forth the prayers of your committee and excite their gratitude to God. During these sacramental occasions a number have been gathered into the church, both in brother Spilman's field and in my own; as it respects the former field I am not prepared to state particulars, but in the latter, twenty or upwards have united themselves to the people of God; about twenty-five more have been hopefully "born again," who have not yet been received into the church, some of them being in much darkness previously to the communion, but most of them are new cases, who have subsequently obtained a hope in Christ, and a considerable more are still inquiring what they must do to be saved."

Thus in the midst of the many discouragements, which we have met to damp our spirits, the Lord has given us much reason for heart-felt gratitude, and in the midst of all our unworthiness, which calls for our deepest sorrow, he has not left us without cause to mingle it with joy.

The following is the sum of my labours since my last. Travelled 1152 miles—preached 77 times—attended with brother S. four sacramental meetings, accompanied him also to the Hickapoo, where he organized a church of about twenty members; twice catechised the young people of three churches; made forty family visits, and introduced about 21,000 (making together with a former supply 39,000) pages of tracts, which have been scattered through every part of my range, having been received through different mediums, but mostly through that of tract societies which I have formed and then acted as their agent.

PENNSYLVANIA.

From the Rev. John L. Grant, dated Philadelphia, Nov. 11th, 1830.

Since my last communication to the Board, the state of things among us, has continued to wear a pleasing aspect. Our congregation increases and there is still more than ordinary seriousness apparent among the people—since my report in February we have had three sacramental seasons, in which there were forty-six added to our communion, thirty-four of whom were on examination. The members of our church (with but few exceptions) are actively engaged in some one or more of the benevolent operations of the day, and so far as we can ascertain, are adoring the doctrine of God our Saviour; we have found it necessary however, in two instances, to exercise discipline, one of these cases was for the sin of *Intemperance.* Our Sabbath Schools are well attended, and the teachers manifest a growing interest in their employment. In connection

with our Sabbath Schools there are two infant Sabbath day schools, which are well sustained, as also a Female Bible Class, designed for the older scholars and youth more advanced, in this class there exists at the present, some unusual attentionto the subject of personal religion, which has greatly animated the teachers, and led them to assemble their class during the week for special prayer and conversation. No small portion of the city, which is supplied monthly with Tracts, is furnished with distributors from our little band, so you see the people have a mind to work, although their means are limited. Our building, which, from pecuniary embarrassments has long remained unfinished, has at length been completed; last Sabbath we for the first time occupied the main part of our house. Dr. Alexander preached the opening sermon, and I need not assure you, that it was to us, a day of peculiar interest—our prospects are now brightening. The revenue arising from our pews, we hope will soon enable us wholly to support the Gospel, and in our turn to render aid to other feeble congregations,and thus show that we have not forgotten your friendly aid extended to us, by which we still exist as a church.

Agency of the Rev. L. F. Leake.

From the Rev. L. F. Leake, who has just entered upon an agency for the Board, in the Presbytery of Lexington, Va. we have received a report, dated Staunton, Va. Nov. 19th, 1830, informing us of the formation of the following auxiliaries, viz.

Cook's Creek and Harrisonburg congregation, 17 annual snbscribers, sum subscribed $15 50
Donation, 50
Mossy Creek congregation, 52 annual subscribers—sum subscribed $29 50
Donations, Thomas Bell, 1 00
do cash 62½
For Missionary Reporter, 2 subscriptions, $1 00
Cash received from annual subscribers $15 00
Union in Augusta congregation, 17 annual subscribers—sum subscribed $9 50
Donations, cash 37½
For Missionary Reporter, 1 subscripscription 50
Cash received from annual subscribers 5 50

Temperance Societies.

The cause of Temperance appears to be steadily advancing, in almost every section of the country, where our missionaries are laboring. In most of their congregations societies have already been established, many of which are large and flourishing, and the influence exerted by them is beginning to be deeply felt by distillers and retailers of ardent spirits. The following extracts from recent reports of our Missionaries, will serve to illustrate the invaluable blessings which frequently result to individuals, and to communities, from their benevolent efforts in this good cause.

N. York.—A Missionary in the western part of the state, says, "a Temperance society has been organized, which has occasioned a *great reformation* among the people, as to the use of ardent spirits.

A missionary in Genesee co. N. Y. gives the following account of the *reformation and hopeful conversion of an old and confirmed drunkard.*

"Last Sabbath I administered the sacrament of the Lord's Supper in Alexandria, when an old man, about sixty years of age, came forward, was baptised, and took upon him the vows of the Lord. In this man a very great change has taken place. He has for some years been much addicted to intemperance, and when the Temperance society was formed in that place, was one of its most bitter opposers. But from an opposer he has become its decided friend and advocate, not only, but one of its best and most *substantial* members. And more than this, we trust he has become, through grace, a *sincere* follower of the Lord Jesus Christ. In this case the Temperance society, which is so much spoken against, and I am sorry to say, by some professors of religion too, has been the means of making a sober man, and so far as we can judge, a christian. I am happy to say that the *Bethany* Temperance society, now embraces between 150 to 200 members."

Virginia.—A Missionary in Pittsylvania co. says. "We have a small but flourishing Temperance Society. This was formed the 5th of July, and then had between twenty and thirty members—now between forty and fifty. The subject of Temperance since the formation of the society has been the topic of conversation in every company. Discussion is going on—information is sought and circulated. There has been much bitter opposition and it still con-

tinues, but our ranks are increasing. The cause is the cause of heaven and must prevail. Happy will it be for this moral waste that it should prevail; happy will it be for the church of Christ, for it is a moral pestilence, the curse of our race."

A wedding without strong drink.

A Missionary in Bath, co. Va. says—"A few weeks after our Temperance society was organised, a wedding was got up in the neighbourhood. This I was apprehensive, was a fiery trial which was to try them. But contrary to my most sanguine expectation, not a drop of any kind of intoxicating liquor was used on the occasion. A little *sweet cider* was the only drink. All appeared highly satisfied, and considered themselves as well entertained, although they had no "strong drink."

North Carolina.—A missionary in Bladen, co. says. "The Temperance cause is still going forward among us, I hope to complete victory. The evil is by far less general than formerly. Some of the most intelligent and respectable people have informed me, that the last election—which was held in August, was one of the most remarkable for temperance within their recollection. There was no fighting; a thing quite uncommon. Two of the candidates for the state legislature, both living within a short distance of this place, refused to "*treat*" at the election last month, and one of them who for merly got drunk on such occasions, and huzzaed for himself, lately *made a public speech against intemperance!*

Great diminuation in the sale of ardent spirits.

Ohio.—A Missionary in Coshocton, says: "Temperance is progressing, I have preached in different parts of this county on the subject, and I find some friends to the cause in every place. It is said, that in one store in this town, a *bottle* of liquor is not now sold, where a *barrel* was two years ago. And in another which dealt the most largely in the poison, there is *scarcely any sold.* Crowds are not now, as two years ago they were, found around store doors, waiting for their morning dram, and as a consequence, society is greatly improved,"

Presbyterry of Transylvania, Ky.

The following letter from the clerk of this Presbytery, addressed to the Corresponding Secretary of the Board, has just come to hand.

Rev. and Dear Sir,—Agreeably to an order of the Presbytery of Transylvania and its late Sessions, I inform you that the following resolution was passed unanimously. "On motion, Resolved, That the Rev. John D. Paxton, Jas. K. Burch, Thomas Cleland, D. D. and Mr. Michael G. Youce, be, and they are hereby constituted an Executive Committee to correspond with the Board of Missions of the General Assembly on the subject of missions."

As we have a great many vacancies in our bounds, we hope the board will soon hear from the committee.

JAMES C. BARNES, Clerk.

APPOINTMENTS.

Rev. S. H. Crane, General Agent for the Valley of the Mississippi.

Rev. S. J. Miller for one year to Lexington, Preble County, and New Providence, Montgomery Co. Ohio.

Rev. Thos. B. Clark, for three months to Clear Creek, Ohio.

Rev. David Monfort for one year to Franklin and vicinity, Johnson Co. Indiana.

Rev. T. A. Ogden for one year to Halifax County, Va.

Mr. J. J. Rice for one year to Dutch Neck N. J.

Rev. J. Witherspoon, Missionary Agent for the State of North Carolina for one year.

Mr. J. W. Beecher for four months to the county of Sevier, Tenn.

RE-APPOINTMENTS.

Rev. Wm. J. Bradford for one year to Virgil and Solon, Courtland co, N. Y.

Rev. S. Hubbard for one year to Allen, Allegheny co. N. Y.

Rev. Wm. Wallace for two months to Blue Rock and Meigs, Muskingum co. O.

Mr. George W. Kennedy, for six months to Taneytown, Md.

Mr. I. Bennett, for one year to White co. and vicinity, Illinois.

Rev. J. W. Moore for one year to Little Rock, Arkansas Territory.

Rev. W. C. Anderson, for six months Missionary Agent for the Valley of the Mississippi.

New Auxiliaries.

Richland, Pa. Rockland Pa. Female Miss. Society, Bedford N. Y. Henderson congregation Ky. Total 383.

LETTERS RECEIVED,

From October 20th to November 20th.

J. H. Barnes, Va. A M'Iver N. C. I. J. Miller, O. T. Barr, 2. O. S. H. Crane, 2 Ky. W. Martin, Ky. J. W. Fraser, O. D. C. Allen, O. J. Wolff, O. J. C. Harrison. Ky. Messrs. Hamlin, Bascom and Curtis, Pa.

J. M'Elhenny, Va. W. Bell, O. J. Grisham, S. C. J. W. Oldham, Ky. J. B. Elwood, 2. NY. G. Hergesheimer, Pa. Elders and Trustees, Berwick, Pa. N. Harned, Pa. J. A. Ogden, Ind. S. Parsons, NY. D. Humphreys, SC. J. Witherspoon, NC. Several ministers in Tenn. Trustees, Taneytown, Md. W. C. Anderson, 2. Pa. J. S. Weaver, O. Elders, Dutch Neck, N. J. Several Ministers and Blders in Ohio. G. S. Boardman, NY. J. Ewing, Pa. J. Vance, NY. J. Reed, 2. Ind. J. K. Talmage, Geo. J. Moore, Md. A. Clark, NY. J. Paten Ky. J. Purkis, LC. J. Wilmore, A. Ter. N. A. Wilson, N. J. C. Long, NY. S. L. Governeur, NY. A Maltoon, NY. Trustees, Virgil, NY. W. J. Bradford. NY. S. Robertson. NY. G. Cratty, O. Trustees, Alden, NY. M. Hunter NY. W. Carlisle, SC. W. F. Houston, Pa. C. C. Beatty, O. W. Nevins, Md. N. Macleran, NC. J. H. Logan, Ky. J. Bennett, Ill. H Patten, Te. J. Hudson, Ky. T. Barr, O. J. D. Moore, O. J. M'Kinney, O. M. Stephenson, Tenn. B. F. Spillman, Ill. S. Cowles, O. J. Glenn, Pa. J. Culbertson, O. R. Read, Ky. R. Clapp, NY. G. Colton, NY. T. Caldwell Ky. J. F. Dufour, Ind. J. Green, NY. R. H, Morrison. NC. W. Roberts, Pa.

Notice to Auxiliaries, Agents and Treasurers.

It is earnestly requested of all the Agents of the Board of Missions, and of all Treasurers of Auxiliary Societies, and of Presbyteries, who have been authorised to receive monies for the use of the Board, that they will forward without delay, such amounts as may be placed in their hands during the months of December and January, to *Solomon Allen*, Esq. Treasurer, No. 18, South Third Street, Philadelphia.

Agent for the Reporter, Staunton, Va.

Mr. *Joseph Cowan*, Staunton, Va. Treasurer of the Corresponding Ex-Committee of the Presbytery of Lexington, and agent for the "Missionary Reporter and Education Register."

Account of cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th November, 1830.

Alexandria, D.C. Donation from a friend, [G,]	$5 00
Augusta, Ky. From auxiliary society per Rev. J. H. Logan,	45 57
Bridgeton, N. J. do do Rev. Mr. Hoff,	50 50
Bellefonte, Pa. collection in congregrtion per Rev. James Linn,	15 00
Coshocton, O. donation from a Lady per Mr. G. W. Warner,	2 00
Greenwich, N.J. from auxiliary society, per Rev. S. Lawrence,	5 00
Lower Liberty, O. Monthly Concert collection, per Rev. D. C. Allen,	3 90
Lancaster, Pa. collection after the missionary sermon before the Synod of Philadelphia, per Rev. J. T. Russell,	41 37
Lewisburg, Va. collection in Presbyterian church at the meeting of Lexington Presbytery, per J. Cowan, Esq. treasurer,	95 00
Marysville, O. Monthly Concert collection, per Rev. D. C. Allen,	84½
Northampton co. Pa. collections per Mr. J. C. Watson, 2.10	
donation from Miss Deals, per do. 0.25——2 35	
Newtown, Pa. from auxiliary society, per Rev. Mr. Boyd,	6 50
New Brunswick, N.J. from Rev. J. J. Janeway, D.D. his subscription for 1830,	100 00
New York, from Moses Allen, Esq. do	100 00
Princeton, N.J. Collections at Monthly Concert from session, per Rev. G. S. Woodhull,	40 00
Philadelphia, from Solomon Allen, Esq. his subscription for 1830,	100 00
from an unknown individual per Rev. Dr. Skinner,	20 00
from a Female friend, for the Indian Mission,	2 00
Richmond, Pa. collections per Mr. J. C. Watson,	5 00
Rehoboth, Pa. collection per Rev. W. C. Anderson,	4 57
Richmond Co. N.C. donation from Mr. Alex. Southerland, per A. M'Rae, Esq.	20 00
Robinson Co. N.C. do Mr. Archibald M'Callum, per do.	5 00
Sunbury & Northumberland, Pa. from auxiliary society per Rev. Mr. Smith,	32 00
Staunton, Va. from Female Benevolent Society,	160 00
St. Louis, Mo. from Presbyterian Church, per Mr. John Shankford, treasurer,	106 55
Three Springs, Brooke co. Va. collection per Rev. W. C. Anderson,	7 58
Upper Liberty, O. Monthly Concert collection, per Rev. D. C. Allen,	59½
Missionary Reporter, From sundry subscribers,	42 75
	$1,017 48

SOLOMON ALLEN, *Treasurer,*
No. 18, S. Third street.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

Remarks on Objections.

Continued from page 47, of this vol.

The frequency of application for money in aid of Evangelical designs, is matter of complaint, with many of the professed friends of Christ and his cause. "Agents of the several benevolent societies are scouring the country, in all directions; crossing each others' paths, often coming in collision, making their appearance at the same time, or in close succession, in the same congregations, and pressing the claims of their respective objects, with a zeal and importunity, which are not a little annoying." We have heard this objection alleged, in terms like the foregoing, repeatedly, and have felt that, the *modus operandi* in our numerous and estimable institutions, gives too much occassion for it. But then, let us remember that this complaint, if indeed there be just ground for it, lies against the *manner of operating*,—not against the amount done, or designed to be done. It is clearly the duty of Christians to do something, according as the Lord has prospered them, for the advancement of the Redeemer's kingdom, beyond the sphere of their own particular church, or religious society. This seems to be generally admitted, Hence, Associations, Societies, Boards and Unions are formed, in order to unite the prayers, and embody the efforts of large numbers of persons, whose views of Revealed Truth, and christian duty harmonize. But the mere formation of societies will accomplish nothing. The means of transacting business must be had, in proportion to the amount of business to be accomplished. Evangelical associations, by whatever name they may be distinguished, are but agencies of the church of God for promoting the influence of Christianity. They have not the faculty of creating the pecuniary means of distributing the sacred scriptures, or of conveying the glad tidings of salvation to the destitute millions of mankind. The Christian community must furnish these means, if they are to be applied at all. It is evident, therefore, that applications for money, the medium of business, religious and secular—must keep pace with the spread of the Gospel. Men may resist such calls—or turn a deaf ear to them; but how they can do so, consistently with the christian profession, or without controvening the Saviour's redeeming plan it is not for us to say. The only proper remedy, for the evil complained of in the objection, is prescribed by the apostle Paul, I. Cor. XVI. 1—4 "Now concerning the collection for the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week, let *every one of you* lay by him in store, as God has prospered him, that there be no gatherings when I come. And, when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem, and if it be meet that I go also, they shall go with me." The principle of this order applies to the case of those who are famishing for the bread of life, as well as to that of the poor saints at Jerusalem. Its adoption, in form or in spirit, by the churches generally, would we are persuaded, be found both convenient and effective, in an eminent degree. It would supersede in a great measure the necessity of travelling agencies, and those personal appeals, which are indeed, quite as trying to the sensibilities of the solicitor, as to the patience and good nature of those, on whom he may deem it his duty to call.

The members of every christian congregation should consider themselves as associated, not only for their own mutual edification, by a serious and diligent use of Gospel ordinances; but also, for the diffusion of the blessings of redemption, as extensively as possible. If no man liveth unto himself" in the kingdom of Christ, neither is it permitted to particular churches to wrap themselves up within themselves, regardless of the things of others. We are required to let our light shine before men, so that our good works shall induce others to glorify God,—we are to hold forth the word of life,—to do good; and be ready to communicate, knowing that, with such sacrifices God is well pleased. These maxims apply to churches, no less than to individuals. Let them become principles of systematic action, and we shall soon have ample means for the propagation of the Gospel. Let a collection be made every Sabbath, each member contributing, according to his ability, to a fund sacred to the Lord, and for the promotion of evangelical objects. Let appropriations be made statedly, from this common and consecrat-

ed treasury, to the institutions designed to advance the kingdom of Christ, graduated by the strength of their claims and the pressure of their wants, and, we venture to predict, that, vastly more will be done, with much less trouble, as well as less occasion of complaint about frequent vexatious calls for money.

Would not this plan, or something like it be in good keeping with the apostolic order to the churches of Galatia and Corinth? That it is practicable these can be no doubt: and that it will re-act beneficially on the churches that shall make the experiment, we are quite confident. If ministers will bring the subject distinctly before their people, based on Gospel precepts, and take pains to keep them well informed in relation to the benevolent enterprizes of the day, if we are not greatly mistaken they will be well rewarded, and agreeably surprized, by the result of their efforts, in the course of a few years. "He that watereth shall be watered. A *giving* people are very apt to be a *praying* people; and "the effectual, fervent prayer of the righteous availeth much."

Extract from the minutes of the Synod of Philadelphia, at its late Sessions, in the city of Lancaster, Oct. 1830.

The Committee appointed to take into consideration the communication from the General Agent and Corresponding Secretary of the Board of Education, under the care of the General Assembly, respectfully report: That the claims of the Board of Education, upon the attention and patronage of this Synod, are of a very peculiar nature. The success of this Board appears to be intimately connected with the success of the Board of Missions. Ministers of the Gospel must be furnished before they can be commissioned and sent forth to preach the Gospel; and it seems to be desirable, that they should not only be commissioned but educated, under the immediate direction of the Church in whose service they are to labor. The Board of Education has not hitherto received adequate encouragement from the Churches in our connection, and their efforts to accomplish the great objects of their appointment, have not been seconded by correspondent exertions in Synods, Presbyteries, and particular congregations. The funds of this Board are nearly exhausted, and the applications by candidates are numerous, and daily increasing. The committed, therefore would earnestly recommend, that the Churches under the care of this Synod, should immediately devise measures for supporting, by their contributions and influence, the plans of the Board; and that they should in a very particular manner, feel impressed with the necessity of sustaining, by direct contributions to the Board, the expense incurred by them in the support of their candidates and agencies.

Extract from the first Report of the Board of Education of the Synod of New York, auxiliary to the General Assembly's Board.

When your Committee look on the moral desolations which overspread no inconsiderable portion of our country; when they hear the Macedonian cry from very many who are perishing for lack of the bread of life in more than half the States and Territories of this nation; when they see millions of their countrymen, to say nothing of the heathen world, living and dying without the Gospel; and when they witness the inroads which death is making every year upon the living ministry, they are constrained to feel that no object can have stronger claims upon the prayers and charities of God's people, than that which proposes to raise up laborers, and thrust them into this field, now white for the harvest. Nor does obligation on this subject cease with simply increasing the number of ministers; all experience testifies that the character of the Church and the destiny of the world depend, to a mighty extent, on the qualifications and character of the christian Ministry. It seems to your Committee that the proper training of the youth, who are soon to exercise the ministry in the Churches, is a matter of great responsibility, and concerning which there cannot be too prayerful circumspection and holy solicitude. Your committee feel that they themselves, and all the people of God in this Synod; are loudly called upon to take this subject home to their hearts; to feel more deeply its importance, and their obligation to prayer and personal exertion in its behalf. And they are more fully convinced than ever that the plan proposed by this Board, to train up young men as much as possible in the bosom of our own Church, and under the supervision of our own judicatories and with less pecuniary embarrassments than they have heretofore been subjected to, is the plan demanded by the existing state of the church within our limits. And it is devoutly to be hoped that some measures may be adopted which shall induce all the Churches in the Synod of New York to co-operate cordially in the execution of this plan.

Of the practicability of this enterprize, if properly conducted, your Committee have no doubt; beeause there is, so far as their knowledge extends, no system of means in operation among the Churches of the Synod for the promotion of the object which this institution proposes to accomplish. For want of some systematic organization, by whichtheenergies of the Churches could be concentrated, and brought to bear on the education of young men for the ministry, but little has been hitherto accomplished within our limits. And it cannot be, when the nature and object of this institution shall be fully understood and its claims shall be urged home on the hearts of those who feels for the interests of religion, that they will fail to unite their prayers and exertions in its behalf. They cannot decline co-operating in a system of measures which seems so well calculated to combine the efforts of the Churches in this region for the purpose of training up a devoted, enlightened, and holy ministry. The number of young men of the requisite qualifications, who ought to be brought forward, but who must be kept back without continued and increased exertions of the friends of this object, will, it is believed, ever keep pace with, and probably exceed, the means of sustaining them. We need only to have the Churches aroused to feel and act on this subject, to bring forth a noble company of godly youth, who, when trained under your fostering care, shall go forth to bless the world, and aid in gathering home many sons and daughters to glory.

What must be done? Your Committee respectfully suggest, whether special exertions should not be made with as little delay as possible, to inform and interest the public mind on this subject. It is a matter of fact that should not be overlooked, that the education of young men for the ministry, thought it is an object of primary importance, and one on which all other benevolent movements depend for their success, has not excited a deep and general interest. And this state of things can only be changed by the exertions of those whose appropriate business it is to enlighten the public mind, and who have it in their power, to some extent, to control public opinion. By their timely and faithful efforts, the tide of popular feeling and pious influence may be made to flow in a channel which shall greatly accelerate the movements of this enterprise. Would it not, therefore, be well for ministers to bring this subject prominently before their people, show them its claims and its importance, and entreat their prayers and exertions on this behalf?

There should also in the opinion of your Commistee, be a thorough visitation of all the churches by the authorised Agent. In this visit, on which much depends, the Agent will need the entire and cordial co-operation of the Pastors and Elders to second his efforts. And it seems very desirable that some systematic exertions should be made, and some organization adopted, by all the Churches, in aid of this object. If all hearts can be made to feel for it, and all hands unite in snstaining and carrying it forward, the work will be easily and effectually done. Let us then not be weary in well-doing, knowiug who has saie "in dee season ye shall reap, if ye faint not."

OBJECTION AND ANSWER.

Christianity is known only to a small portion of Mankind; if it were from God, would it not be universal in its Extent?

Do you believe any one religion to be divine? If you do, the objection is answered. The deist cannot urge it with any propriety; for his religion is very far from being universal: we shall find in the world fifty persons professing christianity for one who professes deism. Besides, we clearly see that many benefits which God has bestowed on men, are partial as to the enjoyment. Some are given to particular nations, but denied to the rest of the world; others are possessed by some individuals only, of a favoured nation. A moderate knowledge of history will be sufficient to convince us, that in the moral government of the world, the bounties of providence, as well as mental endowments, and the means of improvement, are distributed with what appears to us an unequal hand. When the objections to this inequality of distribution are considered and refuted, the objection arising from the partial knowledge of christianity is answered at the same time.

The subject may be viewed in another light. Some blessings flow immediately from God to every person who enjoys them; others are conveyed by the instrumentality of man; and depend on the philanthropy of man, for their continuance and extension. The last is the case as to the knowledge of christianity. When it was first revealed it was committed into the hands of the disciples of Jesus: and its propagation in the world ever since has depended on their exer-

tions in publishing it among the nations. That a melancholy negligence has been too often betrayed, must be acknowledged and deplored. But at the same time it will be found, that in numberless instances the most violent opposition has been made to the zealous endeavours of christians; and that it is owing to the sanguinary persecutions of the rulers of the world, that the gospel does not now enlighten the whole habitable globe. If a conqueror, followed by his powerful army, desolate a country, and burn the cities and villages, and destroy the cattle and field of corn, and the people perish for cold and hunger, is their misery to be ascribed to a lack of goodness in God, or to the superabounding wickedness of man? The answer will equally apply to the subject before us.

The objection will appear less cogent, if it be considered that christianity is not the religion of the day, nor of an age; but a scheme of mercy extending itself through thousands of years, which gradually attains its triumphs, and which overcoming all opposition, will at last be diffused over the face of the whole earth. The tendency of this must be obvious to every friend of the gospel, who is an attentive observer of the moral state of mankind. When the gospel has produced its full effect, the objection will entirely cease; for according to the language of prophecy, "Men shall be blessed in Jesus; and all nations call him blessed. Ps. lxxii.—*Bogue's Essay.*

RECEIPTS FOR THE BOARD OF EDUCATION.

The Treasurer reports the following receipts in November:

George Ralston, annual subscription,			100 00
Solomon Allen,	do.		100 00
Alexander Henry,	do.		100 00
William Brown,	do. for 1831,		100 00
John Stille,	do.		100 00
Rev. Dr. Ely,	do.		100 00
Of do. the followin8 donations received by him—Rev. S. Walter		1.06,	
Concert in Third Presbyterian church, Phila. 2.50;		3.56	
Mrs. Margaret Carswell 25.00, Nancy Bradford .59		25.50	
Mrs. Annesty and Mrs. Russell, Albany, each 1.00,		2.00	
Mrs. Gray and Mrs. Rider 50 cents each, Mrs. Warner 1.00,		2.00	
			33 06
Rev. Doct. Knox by Rev. Doct. Green,			10 00
Sixth Presbyterian church, Philad. at Concert of Prayert			12 00
Robert Ralston's annual subscription,			100 00
From Rev. Doct. Neill, agent, his collections			363 35
			$1118 41

Nov. 25, 1830. JOHN STILLE, *Treasurer.*

RECEIPTS FOR THE BOARD OF EDUCATION, DURING THE MONTH ENDING NOVEMBER 25th, 1830.

Collected by the General Agent, the foltowing sums, viz:

From the First Church, Albany, N.Y.	$99 50	
Female Association, do.	10 00	
		109 50
From Second Church, Albany,	80 75	
J. J. K. of do. towards expense of the agency	20 00	
		100 75
From Third Church, Albany, Mr. Pond's second annual payment,	10 00	
Few individuals of same,	5 00	
		15 00
From Second church, Troy. N.Y.	76 50	
Church of Lansingburg, N.Y.	36 60	
Do. Schenectady,	25 00	
		138 10
Total,		$363 35

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them,—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest,—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and liberties of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church, and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

OFFICERS OF THE BOARD OF MISSIONS.

Rev. ASHBEL GREEN, D. D. President,
Rev. JOSHUA T. RUSSELL, Corresponding Sec'y. & Gen. Agt.
Rev. THOMAS H. SKINNER, D. D. Recording Secretary.

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Rev. ASHBEL GREEN, D. D. LL. D, Chairman.

Rev. THOMAS McAULEY, DD. MD.	Mr. SOLOMON ALLEN,
Rev. JOSHUA T. RUSSELL,	Mr. GEO. W. BETTS,
Mr. JAMES MOORE,	Mr. FURMAN LEAMING,

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Rev. WM. M. ENGLES, Recording Secretary.
Rev. WM. NEILL, D. D. Corresponding Secretary & General Agent.
JOHN STILLE, Esq. Treasurer.

Vice-Presidents.

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NOTICES.

Communications for the Board of Missions should be addressed to the Rev. JOSHUA T. RUSSELL, Corresponding Secretary and General Agent, No. **25** Sansom street, Philadelphia.

All monies designed for the Board of Missions, to be sent to SOLOMON ALLEN, Esq. Treasurer, No. 18, South Third street, Philadelphia.

Communications for the Board of Education should be addressed to the Rev. Dr. WM. NEILL, No. 171, S. Seventh st. Philada. (post paid.)

All monies designed for the Board of Education should be sent to *John Stille*, Esq. Walnut above Twelfth-st, Philadelphia.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

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SELECTIONS FOR MONTHLY CONCERT.

NORTH WEST COAST OF NORTH AMERICA.

Extracts of the Journal of the Rev. J. S. Green, 1829.

On the subject of religion, the ideas of the Indians are exceedingly vague. I have taken much pains to ascertain what notions they cherish of a Supreme Being, and of a future state of existence; and I think it may emphatically be said of them, "They are Atheists, head and heart." Of a Creator, powerful, wise, and good, they seem to have no idea. In answer to the inquiry, which I have frequently made, "Who formed the sea, the land, and the creatures which inhabit them?" they have generally replied, "We know not." The most intelligent among them, however, have told me that the old men on every part of the coast have a tradition, that the "yealth," or north west crow, is the creator of the world. There is no doubt that they have a superstitious regard for this bird. Certainly to no higher origin do they ascribe the formation of this goodly frame, and the being who, made in the image of God, was placed upon its surface to subdue it, while others entertain notions too ridiculous to be repeated. They believe in the existence of a malignant being, whom they call *Nimkelsus*, the author of all evil, sickness, war, &c., but they have very confused notions respecting him. They say he resides a great way off, but whether they regard him matter or spirit, I could not ascertain. Of a future state of existence, their ideas are equally confused. They imagine that those who die of sickness go into the interior to some undefined place; those who are drowned continue to exist, but remain in the sea; those who die in battle go to the house of the sun. This they regard as highly honourable, and most of their warriors choose to die in this manner and some of their chiefs have obtained a military suit in which they wish to be dressed when they fall. All who are killed in war are burned. The reason for this practice I could not ascertain. If the warrior thus slain be a chief, a slave is killed to accompany him. They seem to have no idea of a future retribution for deeds done in the body. In conversing with them on this subject, I have supposed and stated a case as strong as possible;—that of a drunken, thieving, quarrelsome Indian, who should first imbrue his hands in the blood of his own family, and then destroy himself; and that of a sober, honest, peaceable man, who should devote himself to the good of his family and tribe; and I have asked them, what distinction there would be in their condition; and they have uniformly replied, "We know of none." The Sitka Indians at Norfolk Sound, did indeed say, that while the good man would have a passage through the clouds to the house above, the bad man would be entangled in them, and tormented by being driven about by the winds; but I suspect they gathered this notion from the Kodiac Indians, who have been partially instructed by the Russians. I could not learn that they have any religious rites, or worship any being good or evil. They have, indeed, a kind of image, which they preserve with great care as a safe-guard from evil. Le Koote, a chief of the Tum Garse tribe, with some apparent reluctance pawned one of these images to Capt. Taylor for rum. It is a small piece of wood carved in the form of a wolf's head.

In every tribe their is a class of men, called "Shargars," who may be styled the Indian priesthood. They have cunning enough, and it requires no small share, to outwit a North West Indian. From this act alone it may be inferred, that these men are exceedingly superstitious. These Shargers are thought to have the power of inflicting disease upon an absent person, which can be cured only by their agency. When they wish to secure a particular object, which it is in the power of another to bestow, they assure the possessor that some disease is about to fasten upon his wife, or child, which, for the object desired, they will undertake to ward off.

They are a kind of conjurors, and pretend to foretel future events, discover lost property, cause wind, rain, &c. It is said they have a regular induction into office, and when called upon to "sharger," employ various ceremonies, such as eating brimstone, and drinking sea-water. They are easily distinguished from other Indians by their hair, which is braided up with the hair of the dead. For a sufficient compensation, they sing at the birth of children, over those who are sick, and cry at their funerals. By these means they acquire wealth and influence.

The practice of the Indians on the North West Coast comports with their theory. They are atheists in heart. That they live 'without God,'& are devoid of all consciousness of accountability, is certain. They appear to have no sense whatever of obligation. Gratitude is a flame, which no favour can kindle in their icy bosoms. Indeed, with scarcely an exception, to do them a kindness, is to increase their insolence, so that the man who *to-day* should heap on them the richest benefits, they would stab to the heart *to-morrow*, should he refuse to accede to their unreasonable demands. In their barter (exchanging furs for goods) they are to the highest degree insolent. They are exceedingly skilful in the disgusting phraseology of magnifying the value of their own property, and depreciating that of their neighbor. They will also give him *the lie* with the greatest possible impudence. Not only are they destitute of every thing that is lovely, and of good report, but they are inconceivably wicked. The smallest confidence cannot be placed in their statements, when they have a motive to dissemble. All their movements on board ship must be narrowly watched, for they will *steal* whatever they can lay their hands upon, even if it is of no conceivable value to them; and when detected, they seem devoid of shame. They are exceedingly fond of spirituous liquors, and when intoxicated they are wrought up to the highest pitch of frenzy. Murders are frequent among them, and the different tribes are almost constantly involved in quarrels, which result in bloody wars. Revenge is sweet to them. The most inconsiderable provocation awakens their vengeance; nor will they cease to hunt their foe, till they drink his blood.

BOMBAY.

Extract from the report of the American Missionaries for 1829.

The schools for boys remain nearly the same as reported the preceding year. We have at present 17 in operation, of which 7 are on the island of Bombay, and 10 on the continent. Nearly twelve hundred children belong to these schools—78 of whom are *girls*, and 130 *Jews*. Eighteen months since, the mission established a Hebrew school at Allebag, the average number of scholars is 30—8 of whom are girls; 12 of the scholars begin to read the Hebrew Scriptures with considerable fluency, though they as yet understand but very imperfectly what they read.

During the year, all our schools on the continent have been visited once, and some of them oftener, by members of the mission, and generally found to be in a flourishing and promising state. It will appear from the schedule of the schools, that most of them are under the instruction of Jewish teachers, who not only disallow the observance of heathenish customs in their schools, but also manifest considerable interest in giving religious instruction to their pupils. The good influence of these schools on the moral aspect of the villages in which they are situated, only goes to show the importance of having mission schools, conducted on *strictly Christian principles*, established in every village in this land of pagan darkness. This influence is not limited to the children in the schools—nor to the families to which they belong, nor to any particular caste; but it is more or less felt by all castes, from the highest to the lowest—male and female.

We cannot but regard these schools, scattered through this extensive region, as so many lamps hung out in the moral heavens to disperse the darkness, which has for ages cast the shadow of death over this wretched people, and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets.

We continue to receive epplications for establishing new schools in various places. We have received two written applications from several Bramhuns in large villages on the continent, (where we have schools instructed by Jews) to open schools for their children, assuring us of their willingness to have them instructed in our Christian books. These facts are mentioned to show the good promise of wall regulated missionary schools,—and that there is a spirit of

inquiry going abroad in the vicinity of these schools.

Instead of the scholars instructed in the schools and their parents having imbibed prejudices against Christian instruction, as has been alleged as an objection to such schools, we uniformly find them the most eager to receive books and listen to preaching; and their familiarity with Christian books gives them a decided superiority over the other natives in understanding preaching, and the books we put into their hands.

In consequence of the liberal patronage afforded by the Bombay District Committee of the Society for Promoting Christian Knowledge, for the support of six native female schools,—and the generous aid received from friends to native female education under this presidency, their number has been increased to *eighteen*, comprising more than 400 girls.—Of whom 122 are readers,—all of these have committed the ten commandments, and the greater part have committed a catechism, comprising a summary of Christian doctrines and precepts; and several have also committed parts of Watt's catechism, a few chapters of the Gospel, and Christian hymns—all write a fair legible hand on sand-boards, and a few have attended to the simple rules of arithmetie. A few adults come to our houses daily, who are furnished with plain sewing, the avails of which support them.

From 30 to 60 of the larger girls in these schools attend the Mahratta service at the mission chapel, Sabbath mornings. Their deportment in time of worship is marked with increasing decorum and attention. About 20 of the larger girls and a few adult females, attend a meeting at one of our houses weekly for religious instruction and prayer. Not unfrequently at these seasous have their minds been tenderly affected by divine truth, especially by those truths, which exhibit the Saviour as the "Lamb of God who taketh away the sin of the world."

We deem it desirable, and have it in contemplation, as soon as sufficient encouragement shall be afforded, to establish a higher school for the reception of such girls as have booome versed in the branches taught in the common schools, and who may be induced to pursue their studies and receive instruction in needle work. The importance of such schools must be obvious to every one acquainted with the native character, and the condition of Hindoo females. Scholars collected in such schools would be more secluded from the debasing influence of idolatry, and be more constantly under the influence of that truth, through which tho Holy Ghost renovates the soul.

CHOCTAWS.

Extract from the annual report of the Rev. C. Kingsbury.

In a retrospect of the past year, we find much to excite our devout gratitude to him, through whose kind providence we have enjoyed so many blessings. Though some of our associates have been removed from the field of labor, on account of chronic diseases, yet in no former year, have we enjoyed more uninterrupted good health.

During the former part of the year our prospects of usefulness were unusually encouraging. The number of pupils in the schools was greater, and their progress more rapid, than at any former period. An unusual seriousness prevailed, and large numbers listened with solemn attention to the preaching of the Gospel. The Choctaws evidently felt that they were rising, and a desire for improvement in every respect was strikingly displayed in those parts of the nation, where the people enjoyed the means of instruction.

Such was the state of things in March last, when propositions for a treaty, were made by a part of the nation. This unexpected movement, and the events connected with it, produced great excitement in some parts of the nation. Many became much incensed against those that had embraced the Gospel, as the proposals for a cession and certain changes in the government of the nation had been made by those chiefs who had taken an active part in promoting religion.

It is not my business to give you a history of the politics of the Choctaws. I could not, however, forbear noticing the above events, as they have had a most important bearing on our labors, and on the general prospects of the nation. In the last report I stated what I believed would be the unhappy consequences; if the Choctaws should feel themselves compelled to remove. My anticipations have been fully sustained by subsequent events. From the arduous labors of twelve years, the expenditure of more than $100,000, and the sacrifice of several valuable lives, we were beginning to see a rich harvest of blessings springing up to gladden the hearts of the poor Choctaws. The fruits of these labors and sacrifices are

of recent origin, and of too tender an age, to endure the rough handling of a removal to an uncultivated wilderness. Should they be buried and lost amid the ruins of so violent and unnatural a procedure, an immense responsibility will rest somewhere. Our hope is in that all-wise and inscrutable providence, that not unfrequently either arrests the current of human affairs, or so modifies and controls them, as to bring about unexpected results.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Presbytery of Missouri.

SAINT LOUIS, Nov. 12, 1830.

Rev. and Dear Sir:

It is my official duty to communicate to the Executive Committee of the General Assembly's Board of Missions, the following extract from the minutes of the Presbytery of Missouri, under date of Oct. 23, 1830.

The Committee appointed at the Spring meeting of Presbytery, to whom was referred the Communication of the Assembly's Board of Missions requesting the appointment of a corresponding Executive Committee on Missions made the following report, which was adopted.

That inasmuch as several of the Congregations within the bounds of this Presbytery, are receiving aid from the aboveBoard in support of their ministers and inasmuch as many of our feeble congregations remain destitute, where applications for aid would be strengthened by coming through the official organ of Presbytery, it has appeared to your Committee that a compliance with the request, would be an accommodation both to the Board and to our churches and destitute settlements.—They would therefore respectfully recommend that a Corresponding Executive Committee be appointed with the following powers, viz:

1. To receive, generally, applications for aid from feeble Congregations within the bounds of the Presbytery, and to recommend the same to the Ex. Com. of the Board of Missions.

2. To select and recommend to the Executive Committee of the Board of Missions, Missionary fields and Missionary laborers, and also to locate such Missionaries, as may be sent to them by the Board for specific instructions.

3. To suggest the amount of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board.

And whereas many of our Congregations are receiving assistance from the American Home Missionary Society, your Committee would suggest the propriety of instructing the above Corresponding Ex. Committee to perform the same duties in relation to that Society, leaving the churches and applicants for aid to make their own selection as to the body before whom their applications shall be laid.

Your Committee would further suggest that should the foregoing recommendations be adopted, it be recommended to all congregations, and individuals within our bounds to make their applications for aid through the Committee, as being the most likely to their success, and the only way by which the bodies applied to can act wisely and intelligently upon their applications.

The following persons were appointed a Committee.

Ministers.—Rev. H. Chamberlin, Boonville, Cooper co. Mo. Rev. William S. Potts, St. Louis, Mo. Rev. Daniel Nelson, Palmyra, Marion co. Mo.

Elders.—Dr. Robert M'Clure, Nayler's store, St. Charles co. Mo. Robert Elliott, Esq. Liberty, Clay co. Mo.

I am, very respectfully
Yours in the Lord,
WILLIAM S. POTTS,
Stated Clerk.

Presbytery of Blairsville, Pa.

NEW ALEXANDRIA, Dec. 6, 1830.

Dear Sir:

I am directed to forward to you the following extract form the minutes of the Presbytery of Blairsville, late a part of the Presbytery of Redstone.

"Resolved that the Rev. Messrs. John Reed, Samuel Swan, and John H. Kirkpatrick, with the Elders, James M'Leam and Thomas Pollock, be constituted an executive committee of missions, to correspond with the board of missions of the general assembly, on the plan recommended by said board, and published in the Missionary Reporter."

A true extract from the ministers,
S. M'FARREN, *Stated Clerk.*

PRESBYTERY OF MUHLENBURG, KY.

The following extract from the minutes of this Presbytery, should have been published several months since—

"Resolved, That the members of presbytery be directed to bring before their respective charges, and such of the vacan churches as they may have occasion to vist

it, the plan recommended by the board of missions of the general assembly for forming sessions into missionary associations, and recommend the adoption of that plan to as many of our churches as have not already done so.

Resolved, That the Rev. Messrs. S. B. Robertson, Wm. K. Stewart, and T. Caldwell, be appointed a corresponding executive committee on the subject of missions, according to the plan recommended by the board of missions of the general assembly, t ue extracts from the ministers of presbytery, T. Caldwell, *Stated Clerk.*

REPORTS OF MISSIONARIES.

New York.

From the Rev. George Cotton, dated Elba, Genessee Co. N. Y. Nov. 5, 1830.

My congregations, considering the vast number of sectarians, the humors and taste of the people and the drowning and sorrowful condition of things, have been *large* and *attentive—serious and respectable*, and the *number and seriousness* of the *worshippers* in all *these places*, and especially in Elba and Alexander and Pembroke have *been increasing*.

Last winter and in the early part of the spring, there was a considerable revival of religion in Alexander and Elba; many professed the ground of christian hope;—many become members of churches—some united themselves to Churches of our denomination: and in various ways religion and morality, orthodoxy and good order have been advanced; faith hath triumphed over infidelity; light over darkness; holiness over sin.

In visiting families and looking around, I have traced out and discovered many Congregations and Presbyterians—they have come forth to our meetings—"have thanked God, taken courage and rejoiced. On the whole, your missionary ventures to say, that although an humble and weak instrument, he has probably been the means, by the Divine blessing, of correcting the erroneous, of strengthening the weak, of confirming the saint, of elucidating and defending "the Doctrines of the Reformation"—the doctrine of our Fathers—the doctrine of the Apostles of JesusChrist;(for he believes in the doctrine and truth he has preached,) and of "casting his mite into the treasury" of the Lord and building up Zion.

Among the people to whom he has preached the Gospel, there have been some unquestionable conversions, of which whether *he* has been the *proper* and *direct* instrumental *cause*, or means, he cannot certainly determine.

Sabbath Schools are nearly in a tolerable condition, in both places; Female Missionary and praying societies are in a better condition; and the Temperance Society at Elba, consisting of nearly fifty members is pretty flourishing—and has already been attended with exceeding ability.

From the Rev. S. F. Snowden, dated Sacketts Harbor, N. Y. Nov. 12, 1830.

During the last three months I have preached one third of my time at Philadelphia, better known as the "Friends Settlement" lying North East of the town of Le Ray and seven miles from Evan's mills. No religious public service had been maintained in it except among the "Friends," who were the first settlers, and who have a regular society.—The proposition made by me to the inhabitants who were not of that profession, was cordially received by those to whom it was addressed, and an appointment was made accordingly, and continued till the time of service, allotted me, expired. The result is favourable to the renewal of such labours. It has led a preacher of the Baptist connection to visit and to preach the place every fourth Sabbath, and occasionally on evenings in the week. It seems also to have produced a successful effort in a neighbourhood in the town, three miles from the settlements, and four from Evan's mills. To introduce religious meetings, which have been crowned with the divine blessing, a pious man and an attendant on my ministrations lately resident among them, from the the Presbyterian church of Ballstown, constrained by a sense of duty from concern for the deplorable condition of those around him, suggested the importance of coming together for their spiritual benefit. On the first evening of the meeting the presence of the Lord was specially felt, two persons were brought under conviction, and two heinous backsliders reclaimed. At this place I have delivered a third discourse on Sabbath evening, followed by a free communication of feeling and sentiment and a union of prayer, by persons of a regular religious standing present. The excitement is general, professors of religion are roused from their lethargy. Several persons are under concern for their salvation, and the house is crowded with attentive and devout hearers. Three preachers of the Baptist persuasion have prospered their service at proper intervals. The excitement on Pillar Point opposite to Sacketts Harbour where I have occasionally preached, continues with renewed and increased vigour. A general and assiduous

attendance is given at the several places of meeting and hopeful converts are multiplied. At Sacketts Harbour, where I reside and here for several months past, there have been few sermons preached to the Presbyterian congregation, there is peculiar manifestation of divine grace and favour. It is extending its influence among the young and persons of notorious impiety, are brought to the consideration of their ways.

From a studious attention to the movements of Providence, I indulge the hope that the Son of Righteousness with healing beams is now rising on that portion of the field, committed to the superintendence of the executive committee, which has come under my observation.

From the Rev. A. Rawson, dated Barre, New York, Nov. 25, 1830.

When I commenced my labour at Shelba, my prospects were very gloomy, but blessed be God, he has dispelled the gloom. The great sun of righteousness has already arisen upon the congregation, with healing beneath his wings. Some of his friends are awake. Two backsliders have returned and confessed their sins. Several, who had cherished hopes had not become members of the church by publicly professing Christ, have had their hopes revived. Important sermons are solemn. Two or three I trust are under conviction. The congregation has increased more than one-third. They have a flourishing temperance society in the town, and Sabbath schools in the society.

If I turn your attention to the congregation of Raystown, here the prospect is tinged with brighter rays. The church is coming up from the wilderness bearing upon her beloved. If you had been their the two last Sabbath day evenings you would have believed some had already reclined their heads upon his bosom. My dear brother *pray* while we "hear the sound of agoing in the tops of the mulbery trees, we may all bestir ourselves." How solemn and interesting is the present prospect to both churches. Jehovah Jesus is in the midst of us. As to the time of his tarrying much depends upon the faithfulness of his children. May our feelings be similar to the Patriarch Jacob. "I am in some degree sensible I have a great responsibility resting upon me. To watch for souls, as one, that must give an account to the judges of quick and dead is a solemn thought and a solemn employment. At Rayston they have a temperance society and a Sabbath school.—Temperance is gaining ground. By several it is believed of my friends that where four years ago, eight quarts of spirituous liquors were consumed, not one is now consumed. So much for temperance societies. We live in a wonderful day, a day of revivals of religion. If three-fourths of what I hear from the village of Rochester, be true, I think I may say, that one village in America has been so greatly blessed. And the spirit of truth is not confined to this village. While I am writing I have my eye on nine congregations that are now enjoying his gracious smiles. This looks like the dawning of the millenium.

PENNSYLVANIA.

From the Rev. E. Hart, dated Springfield, Nov. 3d, 1830.

In regard to the general aspect of things, I conceive them on the whole to be encouraging, though there is yet much labor to be done, and land to be possessed. This is in very deed a missionary field, and I hope and trust that many souls may yet be gathered from it, into the fold of the Lord Jesus.

As to our Sabbath schools and Bible classes, they have on the whole been encouraging. We have however experienced much hindrance from the want of good superintendants and teachers. Where we have had these, our schools have done well. We have had five schools in the two congregations, and these have averaged at least fifty scholars each. The schools are all closed but one, and this will be continued through the winter. Sensible of the defect in teachers and superintendants, such at least as were prepared for the work, as early as practicable, I established two bible classes, the prospects of which, were very encouraging. In regard to one of these very expectations have not been realized; in the other, they have been more than realized. The recitations of this class have been the most interesting scene of my labors. I have seen God there in his convening power, and I hope with others, that ere long he will be seen in his converting influences. This is in the congregation of Elk Creek. Our assemblys there have been more solemn than in this place, though the attention here has been good.

From the Rev. M. B. Patterson, dated Orangeville, Pa. Dec. 1, 1830.

In reviewing my labours for the year past, I see much cause for humiliation. There has been too little faith and trust in God; too little zeal and fortitude in the cause of the Redeemer. The effect produced by my instrumentality is not so great as I could wish or had expected. Still there are some encouraging facts. Since I came here a few have been added to the church, of such I hope, as shall be saved. There has been an increasing attention to the external ordinances of the gospel since I came here. Many more frequent the

house of God than did formerly. Some have been brought to realize the solemnity of the Sabbath, though it is woefully profaned by many still. Intemperance has been in some degree checked. Information has been circulated by the distribution of religious tracts, and the young have been instructed in Sabbath schools.

The Sabbath school in Briar creek still flourishes, and it promises to become a great blessing. The parents are pleased with it. They read with interest the books which the children bring home from its library. They tell me before the Sabbath school was established, they could not keep their children from play on Sabbath; but now all their leisure time through the week is spent in preparing their lessons for the Sabbath school.

From Rev. J. Andrews, dated Pittsburgh, (Pa.) December 7th, 1830.

"I have reduced my Bible Classes from thirteen to five, in such a manner that the greater part of the members, who have attended in time past, may still attend without great inconvenience, and enjoy advantages equal to those afforded them in time past. These classes are held, as frequently as possible on Sabbath mornings and afternoons, at Sewickley, Duff's, Crows' Run, Mount Pleasant, and Providence; but some of them are necessarily held on other days of the week.

"Since making this arrangement, I have been able to devote a portion of my time to family visitation, and the establishment of Sabbath Schools. I know not what mode of visitation is usually pursued by missionaries, or even stated pastors; but I find it expedient and necessary to vary the mode according to the circumstances and moral condition of families. In those attached to the Presbyterian church, I usually ask the children and youth a few questions of the Shorter Catechism, and make the answers the grounds of other questions, intended to lead them to right views of the doctrines of religion, applying the truth practically to each individual, giving a short exhortation to the family in general; then conclude with prayer, and the distribution of some religious tracts. But when I enter families not accustomed to pastoral visits, especially such as have never seen a minister of the Gospel in their houses, I pursue a different course. After a little conversation upon common topics, I make some inquiries in relation to schools in the vicinity—ask such children as are capable, to read a few verses in the New Testament, in a religious tract or little book, and try them a little in orthography. This is intended to encourage them to advance in their learning, in which many in this region are very deficient, and to prepare them to answer with more freedom some plain questions upon the subject of the verses or the paragraph which they have been reading. I then make some explanatory remarks, and address a few words of advice or exhortation to each, in relation to the momentous concerns of the soul, apply my exhortation to all the members of the family, with as much seriousness and affection as I am capable of; distribute religious tracts; and conclude with prayer, or not, as is deemed most expedient, in view of the immediate engagements of the family, and the probability of its being acceptable. A few have appeared unwilling to suspend their secular business, for the purpose of attending to divine things; but, in general, the members of families have given respectful and serious attention, and, in some instances, I have witnessed tears trickling from their eyes, while I have been speaking to them.—The attention above-mentioned paid to children, is usually agreeable, not only to them, but also to their parents, and appear to prepare the latter to hear, with more candour, the exhortations addressed to the families.

"I have devoted four days to the object of forming Sabbath Schools; and, for this purpose, in company with a friend, have visited families in neighbourhoods in which such institutions were needed; and have succeeded in forming three schools, and resuscitating one which was on the point of expiring. The last mentioned is in successful operation. Two were opened on the last Lord's day; and the other will be opened on next Sabbath. Teachers have been engaged to attend to each, who, I trust, will be attentive to the important duties to which they are called; but I would rejoice if these could be reinforced by others, who would encourage and assist them in their benevolent work.

"Since I prepared my last report to your Board, I have been enabled, in the good providence of God, to preach thirty sermons, administer the Lord's Supper once, admit one person to communion, baptise four infants, examine Bible classes forty-seven times, visit seventy-five families, and two sick persons, give exhortations in six common schools, form four Sabbath Schools, attend once the

monthly concert for prayer; also, one meeting of Synod, two meetings of Presbytery, four of Session; distribute one copy of the Bible, thirty-six of the New Testament, sixty of small children's books, and two thousand five hundred and twenty-four pages of religious tracts; and to travel, on the whole, four hundred and eighty-six miles."

VIRGINIA.

From Mr. W. G. Campbell, dated Lewisburg, (Va.) Nov. 30th, 1830.

"Our Sacrament of the Supper has been administered three times within the bounds contained in my commission; and five persons have been admitted to the communion of the Church, on examination; one infant baptised. Two Sabbath Schools have been formed, which are now in a flourishing state. One of them contains about ninety scholars: this school, for the sake of convenience, has been divided, and is taught at two different places. The other school contains about sixty scholars. I endeavour to assist in conducting these schools; and, when practicable, spend Sabbath morning in addressing and catechising one or other of them. Many of the people appear much in the spirit of promoting Sabbath Schools; and many grown persons, feeling their need of instruction, have taken their places as scholars.

"I hope some good is doing. The people generally are attentive and solemn; and some appear to be deeply impressed. I think divine truth is gradually making its way to the minds of some—several have for some time been very serious."

From Rev. J. Paine, a missionary in Rockbridge and Bath counties, Virginia, dated December 4th, 1830.

"One year has elapsed since I entered the field of labour assigned me by the Board. During this period, we have witnessed a little which has greatly encouraged our hearts, and much which has occasioned deep regret. A little has been done towards building up some of Zion's wastes; but much remains undone. A few have been brought to a knowledge of the truth as it is in Jesus; but many remain in the gall of bitterness, and bond of iniquity, who continue to live without God, and without hope in the world. We have enjoyed much of God's loving kindness,—his goodness and mercy have followed us. His faithfulness has failed. The fault is ours. We might have been more abundant in labours—we have not done what we could.

"In endeavouring to fulfil 'the great object of the Board,' namely, the 'building up of the Redeemer's kingdom,' we have in some degree been successful. In our late monthly report, we informed you that nine had been added to our little flock. Since that time we have had another communion season, at which ten were added on examination,—making in all nineteen. And many are still inquiring what they must do to be saved. Several, with whom we have lately had frequent conversations, only wait an opportunity of connecting themselves to the Church.

"I have laboured nine months as a licentiate, and three as an ordained minister. Licentiates labour under considerable disadvantages: many who are awakened under their preaching, frequently connect themselves with other Churches, for want of an opportunity to connect themselves with ours. But we labour not in vain even in this respect. Let God have all the glory.

"The following is a brief summary of my labours during the past year:

"I have preached 150 sermons—visited 135 families—travelled 2510 miles—distributed 2644 pages of tracts—baptised 2 adults, and 9 infants—received into communion 19—organized 4 Bible Classes, 4 Sabbath Schools, and 1 Temperance Society."

SOUTH CAROLINA.

From Rev. W. Carlisle, dated Varence, Anderson co. S. C. Oct. 19, 1830.

"Since my last communication to your Board, I have had a four days meeting in my congregations, at which both generally attended. Several of the brethren were with me on that occasion. The audience was likewise very large. We hope good was done. Only six were added to the communion of the church. Others professed concern for the salvation of their souls. Seven infants have been admitted to the ordinance of baptism during the last three months. One adult has been baptized. We have formed a district Temperance society here, since I addressed your Board in July, and although this district was notable for drinking and drunkenness, nevertheless we have met with unexpected success. We expect soon to be able to form a Temperance society in every church. Intemperance has been one of the crying sins of our people here. We have likewise infidelity, universalism, and deism to contend with

here, and almost every other vice, common in any portion of our favoured land to confront among us. We need the prayers, and we hope to have the prayers of all Christians to help us to conquer all these enemies both to the civil and religous interests."

OHIO.

From Mr. L. C. Rutter, dated Manchester, Ohio, Nov. 15, 1830.

"In consequence of the want of a meeting house at Huntington, I have been under the necessity of "holding forth" in the woods. A house of worship has been commenced, the brick made, and foundation laid, but in consequence of the approach of the winter season, its completion has been postponed until the spring, when there is no doubt it will be completed. A private house, in the mean time, must serve for a better. The Lord's supper was administered at Manchester the last week in August. It was doubtless a profitable season to many. Six were added on profession of their faith—many of my poor Huntington flock expressing a desire to enjoy a communion season, the session of Manchester offered their services on the occasion, no church having yet been organized then. Preaching commenced on Friday, 18th September, and was continued daily until the 21st. It was indeed a season of deep interest to many. The Lord was evidently present with us. A number were seriously impressed, and some, we have reason to believe, experienced the renovating influences of the Holy Spirit. *Sixteen* were added to the communion of the church of Christ, embracing some of the aged, two being about seventy, and one of sixty. It was indeed an interesting scene to behold a man of sixty, with his son, standing before an audience of five or six hundred people, to receive the ordinance of baptism, previous to their partaking of the emblems of a Saviour's love. The old man has frequently remarked to me, "Sir, I am a wonder to myself; I fled in my youth from the ordinances of God's house, and now in my old age, he has brought salvation even to my house." Such times of refreshing are indeed as reviving cordials to your missionaries.

During the three months which I have spent with this people, I have preached forty sermons, besides attending to other pastoral duties."

From Rev. R. B. Dobbins, Clermont co. Ohio, Nov. 10, 1830.

"The congregation of Williamsburgh has their house of worship comfortable, though it is without pews, and these will be added when the people recruit their strength. Religion is in a progressive state. The number of members continues to increase. Since the last report, thirteen have been received on examination, and one dismissed. Our present number is eighty three. These are principally young persons, the children of church members—a pleasing circumstance. We have had a sunrise prayer meeting every Sabbath morning since the tenth of July. Also a prayer meeting on Wednesdays, and on those Sabbaths I am in the other congregation. The state of the Bible class is not so promising as I could wish, but a few have been willing to attend it in this place as yet; but several families are ordering on copies of the Union Questions which encourages me for time to come. The concert of prayer is observed in this church. The church of White Oak is struggling with their difficulties. Their poverty has prevented them from advancing cash to some one to work steadily at their house of worship. They are getting it forward by degrees, and will probably be ready for worship this winter. In this congregation there has been a good attention to preaching since August. Two Bible classes attended regularly; social prayer and the concert are attended, but the state of feeling does not appear to be so promising as it was in August and September last."

From Rev. Wm. Gray, dated Springfield, Clark co. Ohio, Nov. 22, 1830.

"We closed a communion season yesterday, on which occasion we received to membership and communion in the church, *ten* persons, eight of whom for the first time.

While it cannot be said, with propriety, that we have a revival of religion, it may be confidently affirmed that the spirit of the Lord is performing a work of grace in the hearts of some of our dear people, especially in those who attend our weekly Bible class, and Sabbath school. Here is also an increased number of hearers, and an increased attention to the public means of grace in this congregation where I minister.

We are now attempting to finish our meeting house, which will leave the congregation in debt several hundred dollars. When that is liquidated, we will then be able to do something more for the Board, or towards the support of the gospel here."

INDIANA.

From the Rev. J. R. Moreland, dated Indianapolis, Nov. 20, 1830.

The three months for which I was appointed expired the 20th of last month. In this service I have preached sixty-seven times, and rode 642 miles as near as I can judge. I have received *nine* persons into the church on examination, and baptized seven infants. I have administered the Lord's Supper three times, attended fifteen prayer meetings, visited ten sick persons, preached six funeral sermons, attended one meeting of the Crawfordsville Presbytery, and the meeting of the Synod of Indiana; and I trust it has been the means of doing good. It is a pleasing and important part of my report to be able to inform you, after the most satisfactory information, that a large majority of ministers and people, are from principle attached to your board, and would not willingly accept of any substitutes. Eighteen months ago, its influence was scarcely felt in the region; now the Crawfordsville, Wabash and Indianapolis Presbyteries are your auxiliaries, and the most of the ministers and people your warm friends. The Indianapolis Presbytery is not yet fully organized, but from my knowiedge of its members, I have no doubt it will be auxiliary to your board. The supposed difficulties existing between the two great Missionary Societies was before the Crawfordsville Presbytery, and also largely considered by the Synod of Indiana. This was done in a truly missionary spirit, and has resulted in a very general conviction, that the best way is to let them remain separate. Separate action on the same field will produce the greatest amount of good. Many consider the collision complained of rather a blessing than an evil; and others think they are merely imaginary. Your board will not want friends so long as its concerns are conducted with such ability, and so consistent with the doctrines and government of the Presbyterian church.

The cause of religion and morality are advancing, and the state of society improving among us. There are two small Presbyterian churches in this county; one recently formed. We have forty-three subscribers on the fifty cent plan; and I trust we will be good for 50 dollars a year. You may calculate on the same amount from Johnson county I presume; the prospects are cheering. Twelve years ago, there were but five ministers of our denomination in all that region of country embracing the states of Indiana, Illinois and Missouri. These states comprise a large and interesting portion of the territory usually denominated the Valley of Mississippi. Six years ago, there was neither Synod nor Presbytery, and very few organized churches: now we have six thousand communicants; one hundred and twenty churches; seventy-five ministers; ten Presbyterys, and two Synods. The Synod of Indiana at its late meeting passed a resolution, that the General Assembly at its next meeting, be respectfully requested to erect a new Synod to be known by the name of the Synod of Illinois. There are two colleges well endowed; two theological schools; a number of academies well organized, and blessed with competent moral and religious instructors.

The cause of Temperance is making friends rapidly. There are in this county more than two hundred, who have enrolled their names as members of the Temperance Society, on the principle of entire abstinence. The county society has done much for the promotion of Temperance, and promises well for the future. Five of the principal merchants of this place, have excluded ardent spirits from their stores, and they have no idea that their liberties are abridged, or that they have invaded the rights of others in doing so. Out of a population of a thousand souls, it is said, there are not more than a half a dozen that are ever seen intoxicated. The leading men in church and state, seem to be uniting in the Temperance cause. The ladies have exerted a powerful influence, and were they generally to frown on the use of spirits, the cause of Temperance would be triumphant.

One of the best Sabbath schools I have ever seen, is conducted by the Presbyterian church in this place. More than a year ago, the session of this church, adopted measures to extend the blessing of Sabbath schools to the neighborhood, and to the whole county if possible. An organizing committee was appointed, who were to visit every neighborhood where there appeared a prospect of establishing schools. These Missionaries reported to the board the number of schools thus formed, and teachers were sent there every Sabbath, or every alternate Sabbath, from the town school, to assist and encourage them. By these exertions the principal part of the children in the county, were enjoying every Sabbath, religious and moral instruction. Upwards of twenty schools were formed,

and urgent requests were sent in from adjoining counties, and several schools were established beyond our own bounds.

From the Rev. L. F. Leake, dated Brownsburg, Rockbridge Co. Va. 3d Dec. 1830.

Rev. and dear Sir,

Since my last communication. I have visited the following Churches, and received the following subscriptions and donations, to wit:

Augusta Church, (Conrad Speece, D. D. Pastor—35 annual subscribers—amount subscribed, $41 75

Included, annual subscription, Rev. Dr. Speece, and Maj. Wm. Bell, each $5; A. Link and Eliza Link, $5.

Received cash, from an. sub. $21. Donations, $2 12½, $23 12½.

Staunton Congregation, (Rev. J. Smith, Pastor)—37 ann. subscr. amt. subscribed, $35 00

Included ann. sub. Maj. John C. Lowars, $5; John Hayt, Esq. and lady, $5; Mrs. Eskridge, $2 50.

Received cash from ann. sub. $1 50
Don. $1. $2 50

Bethel Congregation, (Rev. Francis M'Farland, Pastor)—35 annual sub. amt. subscribed, $35 00

Included annual subscr. Rev. F. M'Farland and lady, $5; Matthew Wilson, $5; Mr. James Tate, $3; Mr. Wm. Tate, $2.

Received cash, an. sub. $15 50; Don. $2 50 $18 00

Tinkling Spring and Waynesborough Congregation—(Rev. J. C. Wilson, Pastor)—45 annual sub. amt. sub. $21 75

Received cash, amt. sub. $16 50; Don. 50 cts. $17 00

Hebrew Congregation—(Rev. Wm. Calhoun, Pastor—32 annual sub. amt. sub. $43 00

Included amount sub. Maj. Samuel Bell and lady, $12; Maj. Joseph Brown and family, $7 25; Rev. Rev. Wm. Calhoun and family, $3; Mr. John Tate, $5, F. Gardiner, $3.

Received cash, amt. sub. $35 25.

So far as I have had the opportunity of presenting my object, it has in every instance, been well received. In several instances I have visited the churches on a week day; in such cases the assemblies have been small; and in two instances the Sabbaths were rainy, so that we had about half the usual congregation. The Pastors and the Sessions have pledged themselves to extend the subscription.—In some instances, the Pastors have engaged to present the subscription on the Sabbath subsequent to my visit. On the whole, from the apparent interest manifested in the cause, we may hope that the subscriptions will be considerably enlarged.

I have been engaged in the work something less than a month. The sum obtained on subscription is about $241. I have received cash from amount subscribed, and in donations, about $120. This though a small sum, is quite as large as I had anticipated. Besides the monies subscribed, I trust something has been done, which under the succeeding blessing of Zion's King, may stir up Christians to put forth more vigorous efforts and send up more fervent petitions, for the advancement of God's glory in the salvation of souls.

From the Rev. Thomas Barr, dated Hamilton, Butler co. Ohio, Nov. 22, 1830.

In the two weeks and three days since I left Cincinnati, I have travelled 160 miles, preached 16 times, assisted at one administration of the Lord's Supper, attended two evening prayer meetings—in 10 different places, made addresses in favor of the Board—formed 1 new Auxiliary—made new arrangements with 11 others respecting future operations, and received donations and subscriptions for the Missionary Reporter.

The donations obtained by Mr. Barr are noticed in the Treasurer's account.

APPOINTMENTS.

Mr. S. F. Holliday for one year to the Presbytery of Watertown. N Y.

Rev. C. Bradshaw, for one year to Buncombe co. N. C.

Rev. Samuel Williamson for one year to Memphis, Tenn.

RE-APPOINTMENTS.

Rev. J. D. Pickands for one year to the presbytery of Watertown, N. Y.

Rev. P. Monfort for three months to Hancock co. Ohio.

Rev. J. R. Moreland for three months to Marion county, Ohio.

Rev. J. Paine for one year to Warm Springs, Bath county, Va.

Rev. T. Archibald for one year to Hamilton and Unity congregations, Miss.

Rev. J. C. Harrison for 3 months Missionary Agent to Illinois.

Mr. Thomas Cratty for one year to Sandusky and vicinity, Crawford county Ohio.

New Auxiliaries.

Round Bottom Congregation, Hamilton co. Ohio; Coshocton, Ohio.—Total 385.

LETTERS RECEIVED,

From 20th November to 20th December.

E. Hart, Pa. S. Drum, Pa. J. Stoneroad, Va. I. S. Blain, Va. W. G. Driver, Geo. W. L. Mitchell, Geo. S. Walker, Pa. J. Hunt, O. J. D. Pickands, NY. D. Monfort, Ind. R. B. Dobbins, O. J. Rhoads, Pa. C. Boswell, Ky. L. C. Rutter, O. I. A. Ogden, Ind. L. F. Leake, Va. 2, H. S. Pratt, Geo. 2, J. D. Stephens, Mic. Ter. J. C. Harrison, Ky. H. Patrick, Miss. T. Root, Ala. J. Blythe, Ky. E. Bonton, O. J. R. Jones, Pa. A. Dickinson, O. J. Paine, Va. 2, W. S. Potts, Mo. H. M. Kerr, NC. A. M'Rea, NC. A. Rawson, NY. T. Barr, O. L. Henderson, Ten. S. H. M'Nutt, Ind. W. Sickles, Ind. H. N. Pharr, NC. T. Archibald, Miss. J. Smith, Va. W. M. Colm, O. M. B. Patterson, Pa. W. G. Campbell, Va. W. Wallace, Pa. J. J. Pierce, Ky. J. Campbell, Pa. R. Spier, Pa. W. Gray, O. S. Sturgeon, Pa. W. I. Frierson, Ten. T. G. Potts, Misso. Elders Unitia, Ten. S. M'Farren, Pa. J. B. Wilcox, NY. J. R. Moreland, Ind. S. H. Terry, Pa. G. W. Warner, O. S. Allen, O. O. Jennings, Ten. J. Andrews, Pa. C. B. Bristol, Va. W. Jones, O. D. M'Intyre, NC. S. Agnew, Pa. S. Montgomery, Pa. C. Riggs, Pa. Ex. Com. Muhlenburg Pres. Ky. J. Hoge, O. J. Purkis, LC. J. W. Beecher, Tenn. J. Gloucester, Pa. J. Greenleaf, NY. J. Peebles, Pa. T. A. Ogden, Va. E. P. Swift, Pa. A. B. Lawrence, Ten. W. P. Alrich, Pa. C. Skinner, NY. A. M'Namee, O.

Account of Cash received by the Board of Missions of the General Assembly, from the 20th of October, to the 20th of November, 1830.

Bath, Rockbridge and Green Briar Co's. Va. Collections per Rev. J. Paine,	$14 47
Cooks Creek and Harrisonburg Cong's. Va. donation per Rev. J. F. Leake,	50
Coshocton, O. from auxiliary society, per G. W. Warner,	12 50
Doe Run, Chester Co. Pa. from Rev. A. G. Morrison,	5 00
Fox Run and Bull Skin, Ky. from auxiliary society per Rev. S. H. Crane,	13 75
Freehold N. J. from the sewing society of the First church, by Mrs. M. Thompson, Treasurer, per Mrs. Sarah Roy,	6 00
Great Valley, Pa. Male Missionary Society, per Rev. W. Latta,	12 50
do Female do do do	16 50
do Collections. do do	11 15
Henderson, Ky. from auxiliary society, per Rev. I. Caldwell,	6 50
Huntsville (near) O. donation from D. Williamson, per Rev. J. Barr,	9 50
do do Garret Peterson, do	1 00
do do John Williamson, do	50
Hanover Church, Dauphin co. Pa. Collection per Samuel Agnew	9 62½
Harts Log Congregation, Pa. from auxiliary society, per John Peebles,	19 00
Kensington, Pa. from several members of the 1st Presbyterian church, per Rev. G. Chandler,	5 57½
Mifflintown and Lost Creek, Pa. from auxiliary soc. per Rev. J. Hutchison,	38 00
M'Kean, Venango and Jefferson co's. Pa. Collection per Rev. J. Rigs,	2 72
Mossy Creek Congregation, Va. from auxiliary missionary society, per Rev. L. F. Leake,	15 00
do do donation from J. Bell, do	1 00
do do do cash, do	62½
Owen co. Ind. collection, per Rev. J. Hill,	26 05
Presb'y. of Wabash, do do	15 00
Path Valley, Pa. donation from John Brewster, per Mr. W. F. Geddes,	6 00
Philadelphia, do Mr. W. F. Geddes,	10 00
do do Mrs. S. E. Weir, her supscription for 1830,	100 00
do do Samuel Hildeburn, Esq. his do. do.	100 00
do do auxiliary missionary soc. 6th Pres. church,	25 00
Pittsgrove, N. J. aux. miss. soc. per Rev. Mr. Janvier,	2 00
Ripley, Brown co. O. from aux. miss. soc. towards the support of a missionary at Huntington, per Mr. L. C. Rutter,	21 25
Synod of Cincinnati, Ohio, for domestic missions, by Treasurer, per Rev. J. Barr,	31 00
Union in Augusta congregation, Va. aux. miss. soc. per Rev. L. F. Leake,	5 50
do do donation cash, do do	37½
Versailes, Ky. from 3 members of aux. soc. per Rev. S. H. Crane,	1 50
Williamsburg, O. from aux. soc. per Rev. R. B. Dobbins,	6 07
Wyalusing, Pa. donation from Rev. S. R. Jones,	5 00
Missionary Reporter, from sundry subscribers,	59 50
	$608 96

SOLOMON ALLEN, *Treasurer,*
No. 18, *S. Third street*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

Suggestions Advisory to Candidates for the Gospel Ministry.

Young Friends:—You are seeking an office, the most honorable, useful, and responsible with which man can be invested, in the present world. To preach the unsearchable riches of Christ;—"to negotiate between God and man, as God's ambassador, the grand concerns of judgment and of mercy;"—to be a savor of life unto life, or of death unto death to those who attend on your ministrations,—is a work, to which no serious youth can look forward without solicitude. The prospect of this momentous service made Jeremiah, though ordained to it, while yet in the womb, exclaim—"Ah, Lord God! behold, I cannot speak; for I am a child:"—and Paul, with his extraordinary call, large experience and rich mental furniture—"Who is sufficicient for these things!" If you feel as you ought on this subject, you will be thankful for any hints, by which you may, through a divine blessing, attain to right views of the sacred office, and be incited to use the best means, preparatory to the discharge of its duties.

Would you be faithful minsters of Christ? 1. Then, look well to the question, whether you are called of God, to serve him, in this way. You may not expect a miraculous call.—Yet as it is not every man—nor, even, every good man that is designed, in Providence, for this work; and as the question of our undertaking it, is a question of duty, we may hope, by careful and serious self-examination, in the light of Holy Scripture and with reliance on the spirit of truth, to arrive at a correct conclusion, in relation to it. A mistake here, must prove detrimental, as well to your own peace, as to the interests of religion and the honor of the Redeemer. Mistakes, on this point, have occurred; and the disastrous consequences are detailed in the history of the church. Instead of a formal discussion of the subject, the following postulates and interrogatories are submitted to your consideration.

God calls no man to the work of the ministry, without a new heart and a right spirit. No man can preach the Gospel fully, and faithfully, honestly, and with satisfaction to himself, until he has first, committed his own soul to Christ Jesus, the Lord, as the only Redeemer of the world, having power to save to the uttermost, and valid claims to supreme homage, confidence and love. To exhibit the law of God in its appropriate latitude and spirituality, a man must have felt its edge and efficacy on the pride of his own heart; nor can it be, that any one is properly qualified to direct sinners to a Saviour, with whose grace and adaptedness to the exigencies of fallen man, he has himself no experimental acquaintance. Nothing but love to Christ, and a feeling concern for the salvation of souls, can long sustain a minister of the Gospel, and urge him forward, in the faithful and fearless discharge of duty, amid the seductive influence, of the world, and the nameless trials incident to the sacred calling.

Are you conscious, then, of having received an unction from the Holy One? Have you been led, in view of your own misery and guilt, and of the excellent glory and fulness of the Lord Jesus, to commit yourselves to him forever? And are you so fully persuaded of the truth and divine origin of his religion, as disclosing the only true plan of human redemption, as to be willing to consecrate your time and talents to his service, in diffusing its healthful influence among your fellow sinners? When it is asked,—whom shall we send, and who will go for, us to bear the glad-tidings of salvation to the destitute millions of mankind? do your hearts reply, here are we, send us? And are you prepared to accept the office, on primative terms—self-denial, poverty and reproach? Would the love of the master, render his service pleasant—his yoke easy, and his burden light? Have considerations of convenience, respectability, or the gratification of friends no influence in determing your preference of the ministerial office? Paul "was made a minister by the grace of God, and the effectual working of divine power:" and so it is with others;—so it should be with all, who engage in the holy service.

Another obvious remark, on this point, is, that God does not call men to the work of the ministry, who have not the requisite natural endowments, or capabilities. Genius, or brilliant powers are not, indeed, necessary. God has, in many inttances, chosen the instrumentality of men of slender abilities, and moderate culture, to show to the world, that it is not by human might, or power, but by his spirit, that redeemg love achieves its conquests. In the ordinary course of his Providence, how-

ever, he uses means suited to the ends, intended to be accomplished. Those who cannot, or will not learn, would not probably be called to teach. If you have not some degree of aptness, and relish for the acquisition of knowledge. If you are not patient of study; and research; and, if you have not a ready utterance, and other improvable talents, needful in communicating your ideas to others, you may well doubt whether God is calling you to the work of the ministry.

This question about your designation to the sacred office, if left unsettled and undecided to your own satisfaction. will exert an injurious influence on you, in the whole course of your preparatory studies. To go forward uncalled, would be presumptuous; to abandon the object, after having spent time and money, in reference to it, would, to say the least, depress your spirits, and inflict painful disappointment on your friends and patrons. But.

II. Having ascertained the path of duty, in this matter, by all the lights which can be brought to bear upon it; give yourselves, with all diligence, with all the energies of your souls, to study. Too many young men pass through the early stages of their education, so rapidly and superficially, as to lay but a slender foundation for future success. Some, from the best motives, spend more time in visiting friends, and in other offices of kindness and charity, than is meet and profitable, in their circumstances. Every thing in its place and season, is a good maxim, though a trite one. You have a great and difficult work in prospect, young friends, a work, for which assiduous preparation is, ordinarily, indispensible to its creditable and successful execution. You must learn, by long continued and courageous efforts, how to study—how to use the powers that God has given you, in the acquisition of knowledge: and then, you have to make yourselves acquainted with the best methods of conveying your ideas to others; so that you may commend yourselves and your instructions to every man's conscience, in the sight of God. Keep your grand object distinctly and steadily in view. To this make all your movements subservient; your reading—your walks—habits of thought—intercourse with friends—the share you take, occasionally, in the evangelical enterprizes of the day. Regard yourselves, and all you can acquire, as solemnly dedicated to Christ. You are not to expect to serve him acceptably in the ministry of reconciliation, with that which costs you nothing. Nor think the season of preparatory study, if diligentiy employed, a needless waste of time. When you come, as stewards of the mysteries of God, to divide the provisions of his house, and give to every man a portion in season, you will find use for all your acquirements. To be a scribe well instructed in the things of the kingdom of Heaven; to be a workman that need not be ashamed, rightly dividing the word of truth, is an attainment which you cannot reach, but by close, persevering, an prayerful exertion. You are coming on the field of action, in an age of free inquiry, of research and refinement; and age, too, of rampant infidelity and bold adventure. Christians will not be long satisfied with the preacher, who undertakes to entertain them, Sabbath after Sabbath, on a few points of doctrine or duty, with stale and common place observations. Neither are gainsayers to be silenced by mere vociferation, or bold unsupported assertion.—"The harvest is, indeed, plenteous, and the laborers are few." There is a loud and pressing call for preachers of the right stamp—men well taught—men full of faith, and of holy zeal, not only—but of sound, well cultivated minds,—men who can draw from the wells of salvation, through the channel of the original languages of sacred scripture, the rich and various treasures of revealed truth,—men of skill, in the application of truth, for conviction of sin, and instruction in righteousness.

(*To be continued.*)

Extract from Dr. Bates' remarks on the character of candidates for the ministry.

"Another circumstance, or rather trait of character, not absolutely essential to piety or talents, and yet intimately connected with both, occurs to me, as worthy of attention, in selecting beneficiaries. A young man may be hopefully pious, and may exhibit a sprightliness and activity of mind, which may procure for him the reputation of possessing talents, and even genius; and yet be a very unfit subject for this charity. He may be fickle, irresolute, and "given to change." I add, therefore, that the peculiar cast and *temperament* of mind, in an applicant, should be regarded; and nothing should be admitted, as a substitute for *decision of character, firmness of purpose, a spirit of untiring perseverance.* Often have I been grieved by the wavering spirit and vacillating conduct of those, who had raised the hope that they

were truly pious; and who had talents enough to make them men, and even raise them to eminence, if they had possessed the single additional quality of decision—if any means could have been devised to keep their energies awake, and give direction and concentration to their powers of mind. Let none be received as beneficiaries, till they have exhibited something of moral courage, and a good degree of consistency of character.

Natural *disposition* is another distinct characteristic, though similar to the one last named, which ought not to be omitted in this enumeration. Piety may, indeed, soften the asperity of a morose temper, and check the waywardness of a perverse will. But where the natural temper and disposition are peculiarly at variance with the dictates of sympathy and compassion, modesty and gentleness, very uncommon measures of grace only can effectually control their influence and qualify a man to become a minister of the meek and lowly Jesus. A man constitutionally morose and petulant, or gay and sportive, may possess talents, even of the first order; and if renewed and sanctified, may preach like an angel; but he will be in danger of counteracting the influence of his public preaching, by his private intercourse with mankind, and thus fail of winning souls unto Christ. Let mildness of temper, meekness of spirit, and modesty of deportment, then, be sought and cherished in all, who are led to the school of the prophets and trained for the service of the sanctuary.

Habits of *economy*, connected with freedom from every thing like avarice, is another characteristic, essential to elevated piety, and is, therefore, to be regarded as a circumstance of high importance, in the reception and continuance of beneficiaries. As none *can* receive aid from the funds of Education Societies, who are not supposed to need it, so none *should* receive it, who do not know how to use it, for the purpose and in the manner intended by the founders and patrons of these Societies. It is, indeed, difficult to ascertain, before experiment, whether a young man, nursed in indigence, and trained to manhood in obscurity, will bear with equanimity the elevation of situation and prospects, to which these Societies necessarily raise those whom they patronize. Of course, we must expect occasionally, to see some marks of giddiness, if not vanity—of imprudence, if not extravagance, even in good young men, whose circumstances and prospects in life are so suddenly and so greatly changed. While, therefore, we are sometimes compelled to mourn over these occasional faults and defects of character in beneficiaries, because they operate so directly to discourage the friends, and embolden and animate the enemies of these and all similar institutions of benevolence; we are still constrained to view them with lenity, and consider them as mere inadvertences, resulting from inexperience. But when these things are continued, after advice, and warning, and intreaty, we should be prepared to cut off, at once, those who continue to "waste their Lord's goods." Appropriations for costly apparel, expenses for unnecessary travelling, and the payment of money for luxuries or ornaments in dress, constitute an evident perversion of these sacred funds; and should not be endured for a moment. If a young man cannot be taught on this subject, he should be made an example of, for the instruction of others. The injury done to the cause of benevolence, by such instances of a wanton abuse of these funds, is more than sufficient to balance the good, which would be accomplished by a minister of piety and talents, during his whole life. But the truth is, that extravagance and prodigality, self-indulgence and vanity, if not inconsistent with every degree of sound judgment and correct principle, are certainly never associated with very elevated piety or talents. On the contrary they generally indicate a weakness of mind and depravity of taste, altogether inconsistent with that devotedness and efficiency, which are indispensable to the usefulness of a minister of the gospel. Let none, therefore, be admitted who are known, or believed, to be destitute of prudence and economy; and let none be continued on the foundation, who, being weighed in the balance, are found wanting."

Extract from a report on the subject of connecting manual labor with study—by Rev. J. Monteith.

A Statement of the general advantages of the System.

1. It is economical. This is so obvious from its prominent and characteristic feature, that it needs no proof, since it is self-evident that labour is more productive than idleness. But besides it is rendered still more economical by being extended so as to embrace a large number who are engaged in the same pursuits. The expense of each individual decreases with the increase of the whole number.

2. It will afford superior advantages for improvement chiefly from the circum-

stance just mentioned of its being placed on a large scale. The mutual improvement of students under proper regulations is greater where they are associated in a larger number than in a small. The abundance and variety of their subjects of conversation are increased; there is a wider field of observation upon human character, and the stimulus to effort and the sphere of action, like that of a little commonwealth, is increased.

3. The characters of young men will be tried. The characters of youth, either as to intellect or moral habits, are often for years unknown to others and even to themselves. They are known only in some particular branches of study, for which perhaps they have a peculiar taste or aversion. Their capacities, in other respects, are yet to be developed and will often exhibit a character very unlike what was anticipated.—The advantage which this system possesses is, that, by different employments which occupy nearly the whole time of the student, having numerous companions and coming into frequent interview with his instructors, he will in the midst of all these circumstauces, exhibit so many points, that some correct idea may be formed of his character. The advantage is of singular importance, where it is desirable to know whether the youth is willing to undergo labour and self denial, and whether he is ready to endure hardness as a good soldier of Jesus Christ.

4. More young men of worth will be educated. It will bring forward numbers who have hitherto been kept back either by a want of resources, or by an aversion to the indolent and licentious habits, so often acquired in seminaries of learning —it will bring forward young men of genius and enterprise from the obscurity of indigence and will induce plain men in moderate circumstances to give their sons a better education and render them more useful.

5. It will promote an independent and enterprizing spirit. It will exert this influence, either on the sons of wealth who would otherwise be enervated by luxury or idleness, or on indigent youth, who might otherwise lean upon charity and acquire a habit of mean and servile dependence.

6. It will directly promote piety. Its leading feature will have this tendency and this object will no doubt be always kept in view by its aunual guardians and its immediate conductors. Although the study of piety will not be the principal employment, yet this will be the cardinal point to which all other departments will have their ultimate reference and to which they will be made subservient.

7. The plan is adapted to form the best characters. By the variety of employment, all the faculties of body and mind may be most successfully developed, and by its moral and religious influence, it may inculcate the purest and most elevated principles of moral rectitude, By these advantages combiued, we may anticipate the formation of the most excellent and useful characters.

Measures pre-requisite to a young man's being received under the patronage of the Gen. Assemblys Board of Education.

None are recognized as beneficiaries until the Board are certified of the following particulars, in relation to them, viz: That they are communicants in the Presbyterian Church, in good repute, and of such age as to warrant some degree of confidence in their stability;—that they have made some trial of their talents, or aptness to learn, beyond the mere elements of a common-school education;—That their temporal circumstances are really necessitous, and that they are willing to submit to the rules of the Board;—That they manifest a strong desire to become ministers of the Gospel, and evince some acquaintance with, and a decided preference for, the received doctrines and usages of the Presbyterian church. On these points, they are to be carefully examined by a presbytery, or a committee of presbytery, or of the Board, or by at least two ministers, or two elders of the church; and the result communicated to the Board, in writing. This done, if the way be clear, they will be immediately recognized, and such aid furnished, as it may be in the power of the Board to afford, not exceeding one hundred dollars, per annum. The rule is to afford no more than is deemed absolutely necessary in each case. We have judged it proper to give this explicit notice to our friends, at a distance, because in several instances, we have received applications for aid, in such a *general and indefinite form*, as to make it necessary to call for information, before any thing could be determined; which always caus s delay, and additional expense, in postage.

Receipts for the Board of Education, during the last month, viz:

From Sewing Society of First Church in Freehold, N. J.	$12 00
Second church, Philad.	24 75
Second do. Southwark, do.	11 60
Third do. Philad.	121 00
Church in Coshocton, O. aux.	12 50
Church of Hanover, Pa.	9 62½
Eleventh church, Philad.	13 18¾
Tenth do. do.	57 70
Dr. J. J. Janeway, his an. sub.	100 00
A former beneficiary, now settled in Missouri,	125 00
John Stille, Treas.	$487 36¼

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session, provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be, but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries, and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in everything in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions, let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations; and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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AND

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OF THE

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OF THE

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. FEBRUARY 1, 1831. NO 6.

SELECTIONS FOR THE MONTHLY CONCERT.

[The Missionary Herald for January, 1831, contains a brief view of the A. B. C. F. M. and its operations, from which it appears, that the whole number of stations, occupied by that Board, is 50—Missionaries 59, Assistant Missionaries male and females 175. The whole number of learners, in the schools, under the direction of these Missionaries, and their assistants, is 47,558.]

Remarks upon the Schools.

Mr. Stone thus speaks of the schools connected with the Bombay mission, after having spent eleven days in a personal inspection of them.—"I found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally in the villages where they are located. They have already excited a spirit of inquiry among the people, which promises much good. As I went from village to village that are enveloped in all the darkness of Hindooism, the mission schools appeared like so many lamps hung out in the moral hemisphere, throwing rays of heavenly light on the surrounding darkness; or like springs of living water, breaking out in the desert, to renovate and change it into a fruitful garden. I have long considered mission schools for the instruction of the rising generation, as important auxiliaries to the spread of the gospel; but I have never felt their importance so sensibly as on my present tour, in which I have witnessed the impression they are producing in regions where the gospel had scarcely been heard from the voice of a missionary. Could the patrons of these schools take an excursion with me to the schools they support; could they stand in one of them, planted in the heart of a Pagan village, containing from twenty to thirty thousand inhabitants—hear a hundred little immortals reading the word of God, and repeating the ten commandments, and a catechism comprising a summary of Christian doctrines and precepts—hear them chaunt a Christian hymn, and with up raised hands and solemn tone repeat the Lord's prayer—could they follow these children home, and there hear them read their Christian books to their parents and friends, who are unable to read themselves, and would never know the gospel, or see its heavenly light, except through the medium of the mission schools;—I say then they would feel that our mission schools are important, and well deserve their patronage and prayers.

From Mr. Winslow's report concerning the schools at *Oodooville, in Ceylon*, which may serve as a specimen of the rest in connection with the Ceylon mission.—"At the general examination in the church, at the close of this quarter, 128 were studying or had finished (more than 70 had finished) our Scripture History, 65 the Sermon on the Mount, 100 our large doctrinal catechism, and 50 or 60 the smaller catechism. I found that several also had left the schools since the last examination, who had gone through, or nearly through, with the course of Christian instruction in them; and others less forward who are yet able to read a little. Thus though the schools do not go forward much from year to year, new classes are constantly presented, and numbers are yearly sent out from them with the rudiments of the most important, and what may become to them saving knowledge."

Speaking of the learners in the schools of the *Sandwich Islands*, the missionaries say:—"About one half of them are able to read. A great part, however, are obliged to spell out their words, when any thing is put into their hands, which they have not previously studied. Nearly one fourth part of the whole number of scholars are able to write legibly on a slate."

Choctaw Schools. The average number of scholars attending on instruction was 194; 299 are full blooded Choctaws, and 229 mixed; in the schools 177 were males and 101 females; 67 were new scholars; 17 left school with a good common education; 36 read in spelling lessons, 36 in English reading lessons, 63 in the English Testaments, 58 in English Reader; 90 spell, and 245 read in Choctaw only; 126 read in both Choctaw and English; 51 studied arithmetic, 64 geography, 22 grammar, 57 composed in

English, 12 in Choctaw, 11 in Choctaw and English, and 137 wrote.

PREACHING.

This grand means of publishing the Gospel is employed in all the missions, though under various forms, with various degrees of attention on the part of the people, and with various success. One or two passages will be quoted from communications of the missionaries, relating to the performance of this duty.

"Besides our stated services at the chapel, we make our school-rooms little sanctuaries, where we frequently preach to the scholars, their parents and others, who assemble to hear the word of God. We also make daily excursions through this great idolatrous city, to give instructions to those in the bazars, the highways, &c. Sometimes we sit down at the door of a native hut, and tell them the story of Jesus—sometimes converse in a familiar manner with a few individuals by the way-side—now we reason out of the scriptures with a self-righteous and conceited Brahmin, or an angry priest of the false prophet—sometimes proclaim the glad tidings of salvation to companies varying in number from twenty to three hundred, and not unfrequently, do we have as many clustered around us as can hear our voice, some of whom are children, some in middle age, others trembling with age and bending over their staves. Let the power of the gospel be felt by this people, and a missionary, had he strength, might preach to tens of thousands daily. Our duty is plain; having received the ministry of reconciliation from the Lord Jesus, we must fulfil it by testifying the gospel of the grace of God to these Pagans. Wo be to us, if we preach not the gospel to both Jews and Gentiles as we have opportunity from day to day."—*Missionaries at Bombay.*

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year, one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished."—*Missionaries at the Sandwich Islands.*

GENERAL SUMMARY AND REMARKS.

This brief survey furnishes an answer, in part, to the question, *What has been effected by the Board, during the twenty years which have elapsed?*—In a number of countries, covered with the deep darkness of paganism, or blest with only the dim twilight of the gospel, Christian missions have been established. To these countries eighty-five ministers of Christ have been sent by the Board, during the twenty years of its existence. Thirteen of these have died in the service, and fifty-nine are still in the field. There are, also, at the present time, forty-five lay-assistants, thirty-five unmarried female helpers, and ninety-five married females, wives of the missionaries and assistant missionaries. The whole number of laborers in foreign service, male and female, who have been sent from this country and are now living in connection with the Board, is TWO HUNDRED AND THIRTY-FOUR.

Valuable printing establishments have been set up in three of the missions widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which, with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 37,000,000. The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were almost all composed, or translated by persons connected with that institution.

In schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners,* and not less than 70,000 persons either belong to these schools, or have enjoyed their advantages. One-fourth part, if not one-third, of the population of the Sandwich Islands, is now receiving instruction in the mission-schools.

Look, then, at the laborers, at the printing, at the school-instruction, at the whole array of means and influence. It is nothing, indeed, compared with the necessities and claims of the heathen world. It is nothing in comparison of what might have been done, and ought to have been done, by the thousands of churches represented by the Board. In that point of view, every friend of the Lord Jesus, and of the world for which he died, will look on with grief and confusion of face. O! HOW MUCH MORE must be attempted, and done, the next twenty years!—Yet there is another point of view, from

* This number is less than that stated in the last survey. Yet there has been no actual diminution of numbers in the schools. More accurate returns may have been received from the Sandwich Islands. Mr. Bingham states, however, in a late letter to his friends in England, that the schools of those favored islands contain not less than 45,000 pupils.

whence we must look with gratitude to God. How many thousands of sermons have been preached by these missionaries in the lapse of twenty years. How many thousands of addresses have these pious men and women poured into the ears of benighted wanderers from God. And how many thousands of persons have listened to these sermons and private appeals. And those millions of pages—beams of spiritual light—into how many dark minds must they have poured their heavenly radiance; and what a multitude of persons must have learned at least some of those great truths, which are able, with the divine blessing, to make men wise unto salvation.

Yet we must not suppose, that even the missionaries can perceive all the influence they exert upon the multitudes around them; much less that they can so describe it that others, in distant countries, can see the whole of it. Much of their influence escapes all human observation; and much of it consists, for a time, in mere *modifications* of character, rather than in radical changes;—extensive modifications, and therefore important; but slight and therefore not easily perceived; or else so exceedingly gradual, as to be made strongly apparent only by contrasting distant periods. Then it is seen, that the manners of the people have been softened; that their customs have become more humane; that there is less intemperance and contention; that there is more industry and honesty; more regard for right and equity; more order, harmony, and happiness in families. Children in the schools begin to thirst for knowledge. They carry their books, into the domestic circle, and read them to their parents and friends. Mind begins to wake up in villages and neighborhoods. Ideas new and strange, but amazingly important, pass from man to man, till thought is roused, and the moral sense, and conscience.—Now the missionary perceives that he has not been laboring in vain. He is encouraged. He sows the good seed in hope. He plies all his means with increased faith and diligence. At length he fully gains the understandings and hearts of some, and these are converts to the truth. Now he rejoices over his sheaves, and his patrons at home become apprised of the effects of his labours. They acknowledge, that he no longer labours ineffectually—that he begins to succeed.

But, it should be remembered, that these few converts are no proper measure of his success. They may be only the first fruits of a great harvest. There may be stronger evidences than these of success, in the mass of unconverted minds around. Over these converts he rejoices with a peculiar joy; but, if he be observing and reflecting, he may behold more to encourage his hopes for the future, in the extensive preparatory influence, which has gone through the community, and which will be likely, through God's grace, to work out more glorious results.

REPORTS OF MISSIONARES.

New York.

Revival in Middlebury, N. Y.

From Rev. E. S. Hunter, dated Wyoming, Middlebury, Genese county, December 13th, 1830.

"It affords me pleasure to have it in my power to say to you, that the good work of the Lord which I mentioned in my last as being begun in this place, is now going forward in a very powerful manner. God has "bowed the heavens and come down and the mountains have flowed down at his presence." The wave of salvation is rolling deep and wide, and bearing up on its peaceful bosom the fruits of eternal love to the multitude of souls that were perishing in their sins. This work is almost indiscriminate as to the characters who are the subjects of it. All classes of persons are affected. The aged and the young,—the moralist, and the openly profane. The middle-aged and aged especially, are extensively wrought upon. Men, who have for years been settled in the principles of infidelity are scared from their vain subterfuges and led to seek a refuge from impending wo, beneath the Cross of Christ. Some of the most influential men in town, who but a few weeks since were apparently indifferent and neglectful, if not positively opposed to religion—are now seen upon their knees in the praying circle mingling their hearts and voices at the throne of grace for the salvation of souls around them. In our meetings, which are now every evening in the week, tumult and confusion are unknown. God appears in our midst in the 'still small voice;' but oh! in this very stillness there is a resistless energy before which the hardened sinner is constrained to bow.

"The number that has obtained hopes in the town cannot be definitely stated. I can only say, that it is general and powerful. There is not perhaps a single school district in the town but what has shared, or is sharing, more or less in this blessed work. But as much of the territory of the town is under the influence of other denominations, I know less as to the exact number that has obtained hopes out of my own congregation, I only know, that it is great. In my own congregation the number of fruits of this revival is perhaps not far from sixty. Thirty of whom have already connected themselves with the church.—Several

more will come forward at the next communion.

"There are some particularly striking instances of the power of divine grace in subduing the human heart that have been presented to view in this revival, which I should love to describe and perhaps I may when I write again.

"Immediately after the date of my last, our circumstances required the number of weekly meetings to be increased. Since about that time, I have attended a meeting nearly every day or evening. I preach three discourses upon the Sabbath, three or four lectures in the course of the week, the remainder of the time is employed in visiting and attending conferences and prayer meetings.

"My Bible class which I was in the habit of attending Sabbath morning, at 9 o'clock, has been for a little season suspended, and in its stead has been substituted a prayer meeting for the *Sabbath School Teachers.* These exercises have been blest. At the hour appointed the superintendent opens the meeting with prayer and singing. The lesson is then read and explained; prayers are offered with special reference to the school, that teachers, and scholars, may be led to a right understanding of God's word, and that the carnal minds of both may be renewed.

"Since the commencement of these meetings, four teachers and nine scholars have in the estimation of charity become subjects of renewing grace. The Sabbath School cause has strengthened greatly the season past."

From Rev. G. G. Sill, dated, West Mendon, N. Y. Dec. 18th 1830.

"The prospects of West Mendon are more encouraging. The congregation has been gradually increasing for the last six months.

"During the quarter there has been one case of hopeful conversion, and some are now inquiring. A meeting for religious conference and prayer has been established and the organization of a church is contemplated as soon as practicable. We now count four male and six female professors of the Presbyterian order in this place. It is a singular fact that when this congregation was commenced, more than two years ago, there was not known to be a male professor of the Presbyterian order in this village of four hundred inhabitants. Previous to that period the Methodists, Chrystians, and Universalists had the sole occupancy of the ground.

"The congregation are now desirous of my services the whole of the time. It will be recollected that my services have been divided between West Mendon and Rush, one hundred and fifty dollars in West Mendon and fifty dollars in Rush being raised for my support. The congregation of West Mendon having gained some strength the last year, now proposes to raise two hundred dollars this year and ask the aid of the Board of Missions to the amount of 100 dollars.

A wedding fee well appropriated.

"Now for my apology for not forwarding my report before. I made a pledge in my own mind some weeks ago, that I would contribute the next marriage fee which I should receive, to the funds of the Auxiliary in this place. I heard of an intended marriage before the quarter was out, and I delayed my report till it should take place, which was last evening. Five dollars was the fee. I told some of our young men that they must raise a similar sum which being done, raises the funds of the Auxiliary to twenty dollars—So that the delay has turned to your advantage."

From Rev. Jabez Spicer, dated Andover, N. Y. Dec. 1, 1830.

A Season of Refreshing.

Since my last we have been again visited with a little refreshing from the presence of the Lord, which has made glad the people of God in this region, and awakened in them those expressions of gratitude which evince that they do not despise the day of small things. During the latter part of summer and autumn, the Lord has been pleased to pour out his spirit, and carry on a work of Divine grace in that part of Thornelsville, which lies on the north-east corner of Andover. A few professors of religion had lived in the place several years, and had not been favoured with but two sermons from Clergymen of our order previous to my visiting them: yet I believe they had prayed much for the means of grace and for the blessing of God to accompany them. I have visited them as often as consistent with other duties, going from house to house and attending religious meetings: the distance from Andover Center is about eight or ten miles: numbers attend public worship on the Sabbath at Andover: seven have already united with the church; twelve or fourteen more have expressed a wish to unite, and probably will soon; others are entertaining hopes of a gracious change, some have recently gained evidence of an interest in Christ, and others are still inquiring: which gives evidence that the Lord has not yet taken his spirit from them; and there appears to be an ardent desire breathed out in fervent prayer to God for the continuance of his gracious work.

On examining my journal, I find I have preached one hundred and twenty-two sermons, made some over one hundred

family visits, and rode about five hundred and sixty miles. I have thought it preferable to have prayer meetings and religious conferences rather than sermons in times of awakening, in order to habituate young professors to take an active part, that they may be the better prepared to hold religious meetings in their respective neighborhoods when I cannot be with them.

I have admitted seventeen to the communion of the churches in Andover and Greenwood. Baptised eighteen infants and four adults, administered the sacrament of the Lord's supper four times; have regularly attended four Bible classes, established two temperance societies, and a Sabbath-school in every school district where there was sufficient Presbyterian influence to warrant success. The Church and Society in Andover are in a very flourishing state, they are going on with their meeting-house well: I have received by the hand of Rev. M. Hunter a donation of fifty dollars from Rev. Mr. Dwight, of Geneva, for aiding in finishing the house, which they are expending to good advantage. The Church and Society in Greenword are also in a prosperous state, it will be more convenient for them to unite with the town of Jasper the coming year. I have preached a number of Sabbaths and frequent Lectures in the town of Independence. Society is flourishing there, and a Church will probably be organized soon after the next meeting of Presbytery, they are engaged in finishing their meeting-house. I have also received fifty dollars for them at the hand of the Rev. M. Hunter a donation from the Rev. Dr. Janeway, of Philadelphia; which they have expended in nails, glass and putty. They are young and feeble, surrounded with enemies who are devising every means to hinder their work, and hoping they will not be able to finish. If there could be any further donations made them from Philadelphia, the smallest would be thankfully received and expended to the promotion of the Redeemer's cause. Do procure them some assistance if you can. Their house is 50 by 40, two story, and will be a rich blessing in this wilderness town if it can be completed.

From Rev. M. HARRISON, dated Preble, N. Y. December 23d, 1830.

Interesting Revival in the town of Scott, N. Y.

In my communication about the first of October, if my memory serves me, I mentioned the precious season of revival or work of grace that the people in the town of Scott had been favored with. About that time there were added to the Presbyterian Church fifteen persons on profession on their faith. Last Sabbath five more were added—subjects of the gracious work, and three others on letters of recommendation. Have baptized eight adults and one infant.

Previous to the revival, the Church in Scott, (the Presbyterian Church) numbered only eighteen members; twenty three have now been added to that number. This something more than doubles their number, and as several families have thus been added, their strength is also in some measure augmented, and there begins to be some talk of building a house for public worship, and I am rather inclined to believe they will attempt it the coming season.

The town of Scott has within six months last past undergone a very great moral change, and yet in Scott, that is in some parts of it, iniquity still abounds—especailly Sabbath breaking. As it respects the Presbyterian Church we hope that the revival is not altogether past—that the Lord has not yet withdrawn the Holy Spirits' influence from us. It is thought that the spirit of prayer is rather reviving amongst professors of religion, and that some impenitent sinners are under serious impressions. Prayer and conference meetings are still kept up and are interesting, and we still hope to see numbers more gathered into the Church. For what the Lord has already done, we have abundant reason to call upon our souls and all within us to bless and prsise his great and holy name—and we have great occasion also to be very humble and to abase ourselves before God for our unfaithfulness, seeing so many remain impenitent and unbelieving—probably on account of the unfaithfulness of Christians. I need not say to you, dear brother, pray—*pray* for me as your Missionary, that I may be found faithful to my trust—I *would* feel that souls are committed to my care.

We have uniformly a conference on Saturday afternoon. I preach twice on Sabbath, attend the Bible class between services, and conference at six o'clock.

The number of hopeful conversions in the town of Scott is about a hundred and twenty—about sixty have united with the Seventh-day Baptists, and between thirty and forty with the First-day Baptists.

In Scott there is a Bible society auxiliary to the county society of Cortland, and I believe that every family in town is furnished with a copy of the Bible.

There is also a Temperance Society in this town consisting of between fifty and one hundred members, and is evidently exerting a very salutary influence.

PENNSYLVANIA.

From Mr. N. L. RICE, dated, Morrisville, Pa. January 5th, 1831.

"Although in giving you an account of my labours in Morrisville and vicinity during the last three months, I cannot inform you of an extensive and powerful work of grace; yet I rejoice to be able to say there is good reason to believe that the preaching of the Gospel, however feebly done has not been in vain. Its effects are manifested in several ways. Public worship is attended by many, who for years have either entirely or at least habitually neglected it. The Sabbath is less profaned. The Scriptures are more read—a number who were in the habit of neglecting entirely this important duty now read them with interest. About two months since, I formed a Bible class in Morrisville, which is attended by from 16 to 20 females, almost all of whom manifest increasing anxiety to understand the Scriptures. The Sunday school is in a tolerably prosperous state, though not so well attended now as in warm weather. The cause of temperance is gradually gaining ground. Intemperance is the greatest obstacle to the progress of the Gospel here. A few however, have determined no longer to use ardent spirits, and an individual in extensive business has determined not to give ardent spirits to those whom he employs. Several little dram-shops have been broken up and one notorious drunkard has entirely ceased to use ardent spirits and is industriously engaged in his business. A large number of males attend on public worship, some of whom appear to be in an interesting state of mind. Since my last report I rejoice to say that several persons have given pleasing evidence of having been born again, the number I cannot state precisely. For several reasons an opportunity has not been given them as yet of making a public profession, but this will be done I hope very soon. There are also several who are enquiring what they must do to be saved—these are some of the effects of the Gospel amongst this people, from which it will be seen that the encouraging state of things mentioned in my last still continues, though the work is still and gradual. But while we rejoice that God has in any degree owned and blessed his word to the salvation of perishing sinners, we look, and hope, and pray for greater things.—Paul may plant and Appollos water, but God only can give the increase. I spent about 3 weeks last vacation in visiting the families in this place and vicinity. My visits were in almost every instance kindly received and frequently were interesting. Several cases of awakening are to be ascribed under God to these visits."

OHIO.

From Mr. R. YOUNG, Millersburg, O. Dec. 6, 1830.

Additions to the Church.

Little has occurred, during the three months past, which merits notice. The Sacrament of the Lord's Supper was dispensed at Millersburg, by the Rev. Archd. Hanna, of Paintville, on the last Sabbath of August; when fourteen communicants were added to the congregation. Seventeen children were admitted by baptism members of the visible Church.

Measures adopted for the erection of a new Meeting-House.

The East Hopewell Congregation, after a tedious discussion, have agreed unanimously to build a frame Meeting-House; and they have contracted with an undertaker, who is engaged, at present, in preparing the necessary materials. The number of hearers, who attend at each place of worship, has increased greatly during Summer; and deep interest and order characterize all our meetings. And although, no singular excitement prevails in this place, yet a considerable number wait with anxiety for an opportunity to profess publicly their faith in Christ. We have discontinued the Sabbath-school on account of the return of Autumn; notwithstanding I propose to maintain Bible classes during Winter, as the number of those who attend them increases progressively.—During the last six months, I have preached in different parts of the county, to audiences composed of men of various sects and of dissimilar faith. The people, almost uniformly, appear solicitous to hear Presbyterian preaching. This station demands much labour, but it unfolds a prospect which is highly interesting.

From the Rev. J. L. BELLVILLE, near Miamiesburg, Ohio.

A Public Meeting and Revival in the Congregation of Washington.

A meeting was appointed to be held in our bounds, on the 23d of September. On the day previous pursuant to appointment, I expected to meet my people in the Church for the purpose of special prayer to God for his superintendence of, and blessing upon, the meeting in prospect. But scarcely a dozen of the congregation met, such was the deplorable state of the Church; (here, however, I should say, that the attendance on the Sabbath, was numerous and apparently solemn,) but the day appointed arrived, the ministers and people collected, the meeting commenced and progressed, and the spirit of God descended; Christians

were aroused and sinners alarmed. As to the preaching, I think I can honestly say, it was the simple unadulturated Gospel of Christ, exhibited with great earnestness and much affection; accompanied with the most powerful appeals to the heart and conscience. But besides this, there was public and private exhortations, and an earnest wrestling in prayer, and truly it was good to be there; I am aware that many do consider such meeting as Anti-Presbyterial, yet I am constrained to say that when langour prevails in the churches, they are a precious means of arousing and calling into lively exercise the graces of the Christian, and assisting the attention of unbelievers. The results of that meeting have to us been precious indeed. The Lord (we trust) has added to our Church 27 precious souls as fruits of the revival, and there is yet a most delightful state of things existing. Our Sabbath-school which we held in the Church during the Summer, we have divided into three schools, which we hope to continue through the winter season: heretofore there has been a suspension of Sabbath-school instruction, but aware of its importance, and also of the loss sustained by so long a vacation, we resolved on making the trial of winter schools and hope they will flourish. We have now three regular weekly prayer meetings, all well attended and profitably conducted. Of those lately added to the church, the greater number are heads of families, three are upwards of 60 years of age, and among them one who had not been seen at any meeting, (except at his own house as his wife was a member,) for about 9 years, previous to the one above named; curiosity prompted him to come, and the Lord had mercy on him. He was not received at that time but has since joined us, and thus far is steadfast. Since my last report I have baptized 14 adults and 17 infants, total 31. At our last stated meeting of Presbytery, (in view of our wide extended moral desolations,) we resolved that it was the duty of each member of the Miamiesburg Presbytery to spend at least one month in each year in Missionary labours. In accordance with that resolution, I spent two weeks in company with Brother Coe, in Shelby Co. In Shelby Co. there is a small Presbyterian Church of about 20 members; these have as yet enjoyed but little preaching, & alas! we found them too generally insensible of their spiritual wants, but ere we left them, there was evidently a hungering and thirsting after righteousness, and with tearful eye and aching hearts, several bade us farewell. We encouraged them to trust in the Lord while they made exertions to procure a Missionary. A subscription paper was in circulation before we left them, and they hoped to be able to raise somewhere near $150, although it is doubtful whether they will be able quite to reach it. But inasmuch as it is likely to become an important section, I do hope the Board will furnish them with a Missionary as speedily as possible.

Illinois.

From the Rev. B. F. Spillman, dated Shawneetown, Illinois, October 31, 1830.

"As Brother B. has not yet received ordination, it has devolved upon me to attend to the administration of the sacraments of Baptism and the Lord's Supper, &c. in his field of labour as well as my own. This makes it necessary for me to travel more than it otherwise would have been. Besides this, I have yielded to the pressing solicitations of some members of our church in Clarke county in this state, about 150 miles from this place; and have visited them and organized them into a Church consisting of about 20 members, with promising prospects if they can only obtain a minister. With these exceptions I have still labored at Shawneetown, Equality and Golconda.

Some Mercy Drops.

"In the Golconda church, we have at length realized that for which we have been praying and looking—a few cases of conviction made their appearance in August; and the number gradually increased until the time arrived which we had set for a four-day's meeting including the two Sabbaths of September. And as the congregation does not live compact it was thought best for the families who lived at a distance from the place of worship to prepare and encamp on the ground.—Thus they continned there during the four days. This is what is called a camp meeting. Good order and solemnity prevailed throughout the meeting, and it was manifest that the Lord was with us. Seven persons were on examination received and sat down with us for the first at the Lord's table. A number more left the place under deep anxiety, of whom eight are now indulging a hope in the crucified Saviour. A few others are still among the anxious. We do not yet venture to call this a revival: but you will agree with us, that "the Lord hath done great things for us, whereof we are glad." To his name be all the glory. "God on his thirsty zion hill, some mercy drops has thrown." I find also two places in brother Bennet's field, where the Lord is showing some "tokens for good." But I leave it for him to give you particulars. With other means we believe that the Head of the Church especially smiles upon our visits from house to house, in which we converse personally with

all the members of families who are old enough to understand. And dear Sir, while I express the gratitude which these feeble churches feel to our more favored brethren in the East, for what they have done and are doing for us: let me again request them to remember us in their prayers. We do hope that a brighter day is about to dawn upon this part of Illinois.

"During the quarter just closed I have travelled 1151 miles, preached 61 sermons besides several public exhortations and addresses, organized one church, ordained one elder and installed two others, administered the Lord's Supper four times, received into communion (including those in the newly organized church) 11 on examination and 20 on certificates baptised 2 adults and 5 infants, made many family visits, attended and addressed the Sabbath school as often as practicable and distributed a quantity of religious tracts.

A request of the Sessions of Carmi and Sharon Churches.

"At a meeting of these sessions on the 23d inst. they requested me as their agent to represent to the much esteemed Board of Missions of the Assembly, in substance as follows:

"1. The time during which Mr. Isaac Bennet, your Missionary was appointed to labour with us has now expired: and he has informed us, that he does not wish to locate himself permanently. But we feel it to be due to him and to the board, to express our cordial approbation of him as a faithful Minister of Christ, and our gratitude to God and under him to your Board for his labors thus long, and our sorrow that we cannot continue to enjoy them. But we consider it a duty to acquiesce in the dispensation by which we are for the present left destitute of the stated preaching of the Gospel.

"2. As we cannot bear the idea of remaining in this destitute situation, we feel it our duty and privilege again respectfully to send up our cry to you. We cannot promise any thing very inviting in a pecuniary way. We are in moderate circumstances and most of us still labour under the difficulties, common to new settlers. The Carmi church feels able with its present strength to promise for the support of a minister 80 or from that to 100 dollars a year. The Sharon church does not feel disposed to say what it can do. But we think that if a minister were settled with us and would receive as a part of his support the produce of the earth; we could give him nearly or quite a competant support. The present number of communicants in our two churches is sixty-four.

"These facts we think you ought to know.—And now we plead our wants. With the confidence of children to a mother, we ask you to think of us. We ask you to send us a minister; to go in and out before us; and break to us the bread of life. To whom shall we apply but to you? We cannot reconcile it with our feelings to live without one to instruct our children and our neighbours in the way of life. We cannot bear the idea of these churches languishing and dying. "Come over into Illinois and help us." And, O! that our cry may reach the heart of some dear servant of Christ, who will immediately reply: "here am I send me."

"By order of the Sessions of Carmi and Sharon Churches."

BENJ. F. SPILLMAN.

REPORTS OF AGENTS.

From Rev. L. F. LEAKE, Lexington, Va. 22d December, 1830.

"Since my last report I have visited the following churches, and have obtained the following subscriptions, to wit:

New Providence congregation, (Rev. Jas. Morrison, pastor.)—

49 Annual subscribers, amount subscribed,		$56 50
Donations,		1 00
Received cash,	$21 00	
Included ann. subscrip.		
Rev. Jas. Morrison and family,	$7 00	
Robt. M'Chesney,	5 00	
James Martin,	5 00	
James M'Nutt,	3 00	

Lexington congregation, (Rev. Dr. Baxter, pastor.)—

47 Annual subscribers, amount subscribed,		$72 25
Donation,		50
Received cash,	$4 00	
Included ann. subscrip.		
Rev. Dr. Baxter,	$5 00	
Rev. H. Ruffner,	5 00	
Maj. J. Alexander,	5 00	
Edward Graham and family,	3 50	
A. T. Barclay,	3 00	
J. Leyburn & family,	5 00	
John M'Corkle,	4 00	
Joseph Steele,	3 00	
Doctor A. Leyburn,	3 00	
J. F. Coruthers, and lady,	5 00	

Fairfield and Timber Ridge congregation, (Rev. Allen D. Metcalfe, Pastor:)

33 Annual subscribers, amount subscribed,		$42 25
Donations,		2 25
Received cash,	$14 50	
Included ann. subscrip.		

Col. Jas. M'Dowell and lady, 7 00
Rev. Allen D. Metcalf and lady, 5 00
C. Bias, 5 00
William Patton, 3 00
Bethesda church, (Rev. A. B. Davidson, S. S.)—
10 Annual subscribers, amount subscribed, $8 75
Received cash, $5 50
Oxford church, (Rev. A. B. Davidson, S. S.)—
13 Annual subscribers, amount subscribed, $7 75
Donations, 1 87½
Received cash, $6 12½
New Monmouth congregation, (Rev. J. Payne, Minister.)—
16 Annual subscribers, amount subscribed, $18 00
Received cash, $3 00

From the same, dated Fincastle, Botetourt county, Virginia, Jan. 17th, 1831.

"I have now to report the concluding results of my agency in the Presbytery of Lexington. Since my last communication, I have visited the following churches, and have obtained the following subscriptions, to wit:—

Falling Spring congregation, (Rev. John D. Ewing, Pastor.)—
28 Annual subscribers, amount subscribed, $22 00
Included, ann. subscription Rev. J. D. Ewing and family, $5 00
Received cash, $2 50
High Bridge congregation, (Rev. Samuel Houston, Pastor.)—
17 Annual subscribers, amount subscribed, $22 00
Included, ann. subscription Rev. Samuel Houston and family, $5 00
Received cash, $6 50
Salem congregation.—
5 Annual subscribers, amount subscribed, $13 00
Included, ann. subscription Col. Elijah M'Clanahan and family, $5 00
William and John Walton, 5 00
Received cash, $3 00
Fincastle congregation, (Rev. John M. Fulton, Pastor.)—
6 Annual subscribers, amount subscribed, $11 00
Included, ann. subscription Rev. J. M. Fulton and family, $5 00
William Patton, Esq. 3 00
Received cash, $6 50

As the result of the agency, 18 congregations have been organized on the plan of the Board. The number of annual subscribers is 491. The amount subscribed is $526 75. I have received cash $193. Names reported to you as subscribers to the Missionary Reporter, 27.

Besides preaching at the churches expressly upon the subject of my agency, I have attended a number of more private meetings, at which, when it was deemed expedient I have usually said something about my object. I have not noted the number of miles travelled—I have only to say that the churches that I have visited are spread over the width of this valley. The two extreme points at which I have been, Harrisonburg and Salem, are 120 miles distant, and the latter is about 400 miles from Philadelphia.

I could scarcely have engaged in this agency at a more unfavourable season. On account of storms, high waters, bad roads, and cold, I have scarcely in a single instance had an ordinary congregation. Frequently not more than one-half or one-third of the people have been present—often less. A season so unfavorable is scarcely recollected, even in this variable climate. Had the season been good, it is right to suppose that much more would have been accomplished. I have however in almost every case received from the Pastor and Session, a distinct pledge that vigorous efforts should be made to extend the subscriptions. On the whole I think we may with safety calculate that an annual subscription of 600 dollars or upwards to your funds will have been the result of this agency."

Rev. Thomas Barr, Ohio.

By letters recently received, we learn, that the Rev. Mr. Barr is diligently and successfully prosecuting the business of his agency—He has formed some new Auxiliaries, enlarged and revived many old ones, arranged several of the Presbyteries for annual visits from voluntary agents, collected funds for the Board, and obtained a number of new subscribers to the Missionary Reporter.

Rev. W. C. Anderson, Valley of the Mississippi.

In a letter dated Columbia, Tenn. December 22, 1831, the Rev. Mr. Anderson informs us, that he is now on his way, by land, to New Orleans, with a view of visiting and presenting the claims of the Board of Missions, in all the principal places on both sides of the river, between Cincinnati and New Orleans—He had formed Auxiliaries in Nashville and Columbia, and made arrangements for one in Franklin. Other Auxiliaries had been formed by him in Kentucky, of which we can give no particular account at present, owing to the miscarriage, of a let-

ter which should have been received some weeks since. The amount of monies collected will be acknowledged in the treasurers account, next month. Mr. A. states that his prospects were very encouraging, and that he was generally received with kindness and cordiality by ministers and people, and that the plans of the Board were highly approved and readily adopted by the congregations generally, which he had visited.

Rev. S. H. Crane, General Agent for the West.

No letters have recently been received from Mr. Crane, but we are happy to learn from the "*Western Luminary and Presbyterian Advocate*," published in Lexington Ky. that he is prosecuting his work with energy, and arousing the Auxiliaries of the Board in Kentucky to renewed and vigorous efforts in the Missionary cause. The happy results of his earnest appeals to the churches in the West, are already apparent, in the liberal contributions, from Auxiliaries and individuals, which are beginning to replenish our exhausted treasury. The monies received will be acknowledged in our next number.

From the above named paper of the 12th instant, we select the following article, which we find under the editorial head, and would respectfully and earnestly urge, upon the friends of the domestic missionary cause, an attentive consideration of the plan proposed for doing good. To encourage others to imitate the noble example of the individual who has pledged 500 dollars, we would state, that should the sum contemplated be raised, the Board of Missions, on their present economical plan of appropriations, would be able to sustain, *fifty* additional laborers, annually, on Missionary ground. The *number of years* of ministerial labour, thus secured to feeble churches, within the time specified for the payment of the $50,000, would be equal to the *number of dollars* contributed by each individual—*or, 500 years of ministerial labor, for 50,000 dollars.*

PLAN TO RAISE $50,000 FOR THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The same individual who has pledged $500 to the Amer'n Colonization Society, has also pledged himself to pay $500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of $50 each; and he proposes to unite with ninety nine other friends of the Board, in different parts of the United States, who may be willing to pledge the same amount, in order to raise the sum of $50,000 to aid the Board of Directors in their truly benevolent and christian efforts in the cause of Domestic Missions, and particularly in the Great Valley of the Mississippi. In pursuance of the plan, the first instalment of $50 has been forwarded. Persons desirous of uniting in the above scheme, will please to make known their intentions, without delay, to Mr. David A. Sayre, Lexington, Treasurer of the Board for the Synod of Kentucky; Rev. Simeon H. Crane, Cincinnatti, General Agent for the Valley of the Mississippi; Rev. Joshua T. Russell, Philadelphia, Corresponding Secretary of the Board; or any other authorised Agent of the Board, in any part of the United States.

The earth is the Lord's and the fullness thereof.—Yet how few hold their property as stewards of the Lord's bounty. How few hold it consecrated to the service of Christ. How many gather and lay up riches, "for heirs, they know not who." The man who, when the claims of christian benevolence are pressed upon him, refuses to impart of the earthly substance, which God has given him—how dwells the love of God in him. The plan pursued so generally of holding in reserve for his children or other heirs all the property a man can make, is not only to rob God but to act a foolish part towards them. In three cases out of four such legacies prove a curse instead of a blessing to children. But how much good might such property do if cast into the treasury of the Lord and spent in sending the Bible and Missionaries to the destitute. If by such a use of his property a man might be instrumental in converting one soul, infinitely happier must he be than in leaving to heirs an estate gathered by toil and care and untouched by the claims of benevolence and religion. To give money for the promotion of Christ's kingdom, is not to throw it away or hide it in a napkin. It is the way with five talents to gain five talents more, and with two talents to gain two more, and to be in readiness when the Lord shall come to reckon with his servants.—*Western Luminary.*

$400 *Donation from Mississippi.*

We cannot deny ourselves the pleasure of inserting entire the following letter, dated Natchez, (Miss.) Dec. 28th, 1830—it needs no comment.

Enclosed, you will find a check upon the U. S. Bank, for $400, which you will appropriate for the use of your Board. It is a part of a five hundred dollar postnote, which I lately received through the Post-Office, from some anonymous friend of the Missionary cause. As the res-

ponsibility of appropriating it, was left to me, I took the liberty of giving $100 of the sum to the American Board of Com. for Foreign Missions.

I would, in addition, merely say, that I have no doubt that the unknown contributor to the Missionary cause, would be gratified, if the money should be appropriated to the supply of the destitute of this State. With earnest desires for the success of your Board, *which unites the friendly feelings of all in this quarter*,

I am, dear sir, yours very truly,

GEORGE POTTS.

A Mantuamaker's Christmas Gift.

On the last Christmas day, a pious mantuamaker in this city, presented to her Pastor, the Rev. WM. L. M'CALLA, a donation of *one hundred dollars*, for the use of the Board of Missions. This munificent offering is the fruit of personal industry and self denial.—The same benevolent individual, a short time since, presented twenty dollars to the Board of Education, and she assists another sister who keeps a little store, in the support of an aged widowed mother. Reader! pause and ask of God—"Lord what wilt thou have *me* to do?"

APPOINTMENTS.

Mr. A. Scovel, for 3 months to Columbiaville, Columbia co. N. Y.

Rev. J. C. Campbell, for 1 year to New Hope, Vigo co. Inda. and New Providence, Edgar co. Ills.

Rev. Isaac Bard, for 1 year to Greenville, Mt. Zion and Mt. Pleasant and vicinity, Ky.

Rev. W. C. Blair, for 1 year to Pinkneyville and Fort Adams, Miss.

RE-APPOINTMENTS.

Rev. E. D. Andrews, for 1 year to Mendon, Monroe co. N.Y.

Rev. Geo. G. Sill, for 1 year to West Mendon, N. Y.

Rev. J. Spicer, for 1 year to Andover and Independence, N. Y.

Rev. S. Sturgeon, for 1 year to Middle Smithfield, Pike co. and vicinity, Pa.

Rev. S. H. Terry, for 1 year to Somerset and Genoa, Somerset co. Pa.

Rev. J. Kemper, for 3 months in Ohio.

Rev. S. Gazley, for 1 year to Shelby co. O.

Rev. J. S. Weaver, for 1 year to Bellbrook, Green co. and vicinity, Ohio.

Rev. A. McIver, for 1 year Missionary Agent, supported by the Presbytery of Fayetteville, N. C. within their own bounds.

NEW AUXILIARIES.

Bull Creek, Pa. Rutger's street Church, N. Y. Jamaica, L. I. New Providence, Va. Lexington, Va. Fairfield and Timber Ridge, Va. Beersheba, Va. Oxford, Va. New Monmouth, Va. New Lexington, O. Indianapolis, Ind. Bellfontaine, O. Stony Creek, O. Truro, O. Louisville Monthly Concert of Missions, Ky. Nashville, Tenn. Columbia, Tenn. Chippewa, O.—Total 404.

LETTERS RECEIVED,

From 20th December to 20th January.

J. F. Clark, N. J. T. Lyman, N. Y. W. Burke, O. R. Young, O. H. Davis, N. Y. J. Wolf, O. J. Callis, M. J. R. Whiting, NY. E. D. Andrews, NY. Commit. Church, at Mendon, NY. A. B. Wilson, Pa. J. Witherspoon, N C. Elders Church at Tuscaloosa, Ala. J. Kemper, O. R. G. Linn, O. W. C. Blair, 2, Tenn. G. W. Ashbridge, Ky. T. Beer, O. C. McIver, N. C. T. Barr, 3, O. W. Wallace, O. D. Page, NY. Messrs. Darby & Irvine, 2, Pa. J. McKnight, Pa Elders Somerset Church, Pa. J. L. Bellville, O. M. Harrison, NY. M. Smith, O. J. Hyde, N. Y. J. Ficklin, Ky. E. Swift, Pa. S. J. Miller, O. J. Peebles, Pa. L. B. Sullivan, NY. E. S. Hunter, NY. W. F. Curry, NY. 2; L. F. Leake, V. J. Coe, O. A. Gilchrist, SC. O. Davis, Pa. S. Gazley O. J. M. Arnell, Ala. M. Smith, O. N. L. Rice, NY. S. Peck, NY. A. Kyle, Ky. J. S. Skinner, Md. J. Pitkin, O. T. P. Atkinson, Va. J. Reed, 2, Inda. G. D. McCuenn, Pa. G. Printz, Pa. H. Kennedy, Md. W. Chester, NY. G. W. Hampson, Pa. S. Thompson, 3, Pa. W. A. Hallock, NY. S. Jones, NH. J. Crawford, Pa. R. Armstrong, NY. T. E. Hughes, Ind. B. Harding, NJ. Elders Church, Delaware, O. J. Dyke, Tenn. W. C. Anderson, Ten. Elders Church, West Mendon, NY. S. King, Pa. Trustees Churches, Andover and Independence, NY. J. Spicer, NY. M. Hunter, NY. A. Broadwell, Ky. A. Boyd, Pa. A. Porter, NY. D. L. Russell, Va. A. Castle, NY. G. G. Sill, NY. W. B. Stow, NY. J. H. Dickey, O. D. Ellison, O. M. Carpenter, NY. J. Huntington, NY. J. C. Harrison, Ky. T. T. Skillman, Ky.

Account of Cash received by the Board of Missions of the General Assembly, from the 20th of December, 1830, to the 20th of January, 1831.

Bethel, Pa. From aux. Miss. soc. per S. Thompson, Treasurer,	.	5 75
Burr Creek, Pa. do. per do.	. . .	13 50
Brandon, N. Y. Collection per Rev. R. Armstrong,	. . .	62½
Bangor, N. Y. do. per do.	. . .	1 12½
Do. do. Donation from a friend per do.	. . .	25
Baltimore, Md. Donation from R. L. Colt, Esq. per Rev. J. K. Burch,		50 00
Blue Rock and Meigs Congregation, Ohio. Collections per Rev. W. Wallace,		7 00
Bucks Creek Congregation, Ohio. Donation per Rev. T. Barr,	. .	1 25
Centre, Pa. Aux. Society per Rev. J. H. Kennedy,	. .	10 00

Cash, From Rev. E. Macurdy, M. M. Soc. per J. Thompson, Tr.	80 00
Easton, Pa. From Aux. Society per Rev. J. Gray,	40 00
Hopewell, Chester Co. Pa. Coll. at monthly concert per Rev. E. Dickey, D.D.	7 00
Hagerstown, Md. Collection at monthly concert of prayer, in Rev. Mr. Fullerton's congregation, per J. and W. Robertson,	13 50
Do. do. Auxiliary Missionary Society per do.	27 25
Jamaica, L. I. From Thos. Napier, Esq. of the 3d Presbyterian church, Charleston, S. C. subscription for 1831, per Rev. J. T. Russell,	100 00
Do. do. Eliphalet Wickes, Esq. subscription for 1831 per do.	50 00
Do. do. Auxiliary Society in part per do.	11 66
Kishacoquillas Valley, From the Churches per Dr. Ely,	28 75
Knowlesville, N. Y. From ladies of the congregation per Rev. D. Page,	4 14
Licking Cong. Pa. Auxiliary Miss. Society per S. Thompson, Tr.	5 32
Lansingburgh, N. Y. Collections at the monthly concert of prayer in Presbyterian church per Mr. Seth Seely,	50 00
Mendon, Monroe Co. N. Y. Auxiliary Society per Rev. E. D. Andrews,	25 00
Newburyport, Mass. Auxiliary Society per Rev. J. Proudfit,	130 00
New Geneva, Pa. George' Creek congregation aux. society, per J. W. Nicholson, Jr.	10 00
New Lexington, Preble Co. Ohio, Aux. Society per Rev. S. J. Miller,	5 80
Newark, N. J. Aux. Society in part per Rev. J. T. Russell,	45 90
Neshamony, Pa. Auxiliary Society per Rev. Mr. Belville,	46 25
New York City, Aux. society Rutger's-st. cong. per Rev. J. T. Russell,	27 75
Do. H. Remson, Esq. do. per do.	20 00
Do. Eliza Lewis, do. per do.	20 00
Do. Aux. society Murray-street congregation per do.	81 00
Do. Levi Coit, Esq. do. per do.	5 00
Do. D. Andrews, Esq. do. per do.	10 00
Do. John Johnson, Esq. do. per do.	50 00
Do. A female friend of Murray-street cong. per Rev. J. T. Russel,	4 00
Do. J. Boorman, do. per do.	50 00
Do. Aux. society Canal-street congregation, per do.	95 00
Do. Joel Post, Cedar-street congregation, per do.	25 00
Do. Hugh Auchincloss, do. per do.	25 00
Do. Chas. Squire, do. per do.	10 00
Do. R. H. McCurdy, do. per do.	5 00
Do. John Morrison, Wall-street congregation, per do.	10 00
Do. J. S. McNight, do. per do.	10 00
Do. J. G. Warren, do. per do.	10 00
Do. Mrs. Leavenworth, do. per do.	5 00
Do. D. McCormick, do. per do.	5 00
Do. From several individuals, do. per do.	11 00
Do. Rev. Gardiner Spring, D. D. per do.	25 00
Oxford Chester. Co. Pa. Cong. amt. collected per Rev. E. Dickey, D. D.	18 00
Princeton, N. J. From aux. society in part, per Rev. G. S. Woodhull,	10 00
Pigeon Creek, Pa. Aux. Miss. society, per S. Thompson, Esq. Tr.	31 00
Pittsburg, do. 2 Pr. ch. per do.	55 00
Do. Donation from Theological Students, per do.	9 25
Do. do. do. C. McPherrin per do.	50
Poland, Ohio. From aux. society 1829-30, in part per Rev. T. Barr,	7 50
Philadelphia. Colls. and subsp. in 8th Pr. Church, per H. McKeen, Esq.	86 46
Do. Donation from a female member of do. per do.	100 00
Do. Coll. at Concert of Prayer 2d Pr. Church,	38 32
Do. Amount subscriptions, 1830, do.	72 25
Do. Additional do. do.	2 00
Do. do. do. do.	12 00
Do. Amount subscriptions, 4th Pr. Church,	24 00
Racoon Cong. Pa. Aux. Missionary society, per S. Thompson, Esq. Tr.	23 25
South Carolina. Cash received from a Missionary,	5 00
Shelby Cong. N. Y. from ladies of the congregation per Rev. D. Page,	3 50
Do. do. gentlemen do. per do.	2 75
Spring Mills, Sinking Creek aux. society, per D. Duncan, Tr.	22 75
Washington, Ohio. Collection at a public meeting, per Rev. J. L. Belville,	15 00
West Mendon, N. Y. Aux. society, per Rev. G. G. Sill,	20 00
Do. Collection on Thanksgiving-day, per do.	5 00
Missionary Reporter. From sundry subscribers,	92 50
	$1,929 92

SOLOMON ALLEN, *Treasurer, No.* 18, *S. Third street.*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

Suggestions Advisory to Candidates for the Gospel Ministry.

(*Continued from page* 78.)

III. Another topic, on which we would submit a few thoughts, is the attention due to the preservation of health. This is a matter of so much importance that all teachers find it necessary to counsel their pupils frequently and seriously on the subject. Yet young men, particularly those who feel themselves under religious obligations to make the best use of their time and opportunities, are very apt, in the ardor of their zeal, to neglect the voice of experience, in this respect until their constitutions become radically impaired, and the adoption of preventive measures is either impracticable or useless. Hence many young men of unequivocal piety and high promise, are consigned to an early grave; and a prejudice is, thus, fostered against a thorough course of study, not a little injurious to the cause of sound learning.

Every student should regard the care of his health as a religious duty. The connection between mind and body, in man, is so intimate, that the one cannot be affected, injuriously, without impairing in some degree, the free action and healthful vigor of the other. Let your muscular powers become enfeebled, and your nervous system acquire a morbid sensitiveness, and what, of comfort or usefulness, can you reasonably count upon? The body is the apparatus of the mind, as well in the acquisition, as in the communication of knowledge. Hence bodily disease, invariably checks proficiency in study, and renders the vigorous and effective discharge of professional duty impossible.

The means of maintaining and promoting good health are various. We shall notice a few, very briefly. And, in the first place, we remark, that a peaceful and benevolent state of mind, is favourable, if not essential to the full enjoyment of this inestimable blessing. All harrassing solicitude, arising out of engagements entered into without a reasonable prospect of being able to fulfil them; —gloomy forebodings, in relation to events over which we have no controul; —fearful anticipations of evil, in reference to ourselves, or others, for whom we feel deeply interested;—all malevolent emotions, such as anger, envy, jealousy, hatred, and revenge, are to be deprecated and scrupulously guarded against, not only as incompatible with the principles of our holy religion, but as inimical to peace of mind and, of consequence, to the healthful operation of the various and delicate organs of our animal system.

But, as means of more direct influence, in promoting good health and having strong claims to the attentiou of students, we may mention regularity, or something like system, in the taking of *food, sleep, and exercise.* In regard to the first of these, we have only to remark, that it should be nutritious, and be taken frequently, rather than in large quantities at once. This, to some, may appear to be a matter of little moment; but to persons of sedentary habits, it is found, by experience, to be of real consequence. As to drink—pure water is the best, the safest, and the most healthful. It is nature's beverage,—the grand diluter—the very article which the beneficent Creator has provided, in rich profusion, for the use of man and beast. Distilled, and ordinarily fermented liquors, are not only needless, but pernicious. All artificial stimulants produce indirect debility; and except when taken as a medical prescription, ought to be discarded.

What we mean by *regularity in taking sleep* is, that a certain portion of time should be allotted to this demand of nature; and, that the season appropriated to it, should not, ordinarily, be invaded, either by business, or the attractions of society. The practice of intruding upon the hours of sleep, is too common especially, with those who are fitly called *hard students;* and the mischiefs, which it produces, are the more scrupulously to be guarded against, because they are generally, so insidious as to be unsuspected by the patient, until he finds himself a confirmed valetudinarian. To say nothing of the ill effects of this practice upon the eyes, which are often ruined by it—all experience proves, that close study, continued to a late hour in the evening, unfits the human system for quiet and refreshing repose. Every devotee of the midnight lamp, knows something about the difficulty of coaxing himself to sleep, after having been intensely engaged, for hours in succession, on subjects of a recondite, or highly interesting character. The writer, taught by painful and perilous experiment, would warn his yong brethren of shoals and quicksands, on which his own constitution was well nigh wrecked. Often have wakeful restlessness, distressing dreams, exhaustion, lassitude, languor, and strong temptation to encroach, by way of reprisal, on the active duties of the following

day, admonished him that he was doing violence to nature, by carrying his studies into the season of rest; and he records it, not without some feeling of self-reproach, that he was so slow to take the alarm: Had he persisted a little longer, the effects would have been fatal.

But, among the means of maintaining and promoting health, that of regular and systematic exercise—exercise, we mean, of the corporeal powers, in one way or other, is worthy of special regard. Man was formed for action; and neither body nor mind can continue long in a healthful state, without it. The ancients understood this principle well; and a useful lesson may be taken from their practice. The Persians, Grecks, and Romans, whose policy it was to rear a race of warriors, accustomed their youth to exposure and athletic exercises, from their early boyhood. And he who would wish to be fitted to "endure hardness as a good soldier of Jesus Christ," should subject himself voluntarily to some such discipline. One who has been used, from childhood, to a sedentary way of life, will of course, suffer less, from the want of exercise, than those who retire from agricultural or mechanical occupations, at a more advanced age; which is the case with a large proportion of those youth, for whose benefit these suggestions are designed. Take a youth in his teens, who has been used to any active employment, in the open air,—set him at his books, and let him pore over them, day after day, from eight to twelve hours in the twenty-four—and, as the natural and certain consequences of so great and sudden a change of habits, you may expect depression of spirits, discouragement, discontent, and in a few months or years at most, the utter prostration of his powers, both of body and mind. Instances, such as is here supposed, are of frequent occurrence. The human constitution, flexible and capable of accommodating itself to circumstances as it is, cannot undergo extreme changes suddenly, without detriment.

It is not within the scope of these remarks to enumearte the varions exercises which may be advantageousla used, —or to institute comparisons, with the view of recommending those that we deem most eligible. Regard must be had, of course, to the lacation of the student, and to the varying seasons of the year. The usual sports of school-boys, are not, we suppose, suitable for young men, who have the ministry in view; though in the absence of more appropriate means of recreation, there may be no harm in the use of them. The cultivation of the ground, or, when the weather will not admit of this, the operations of the workshop are commendable, not only because healthful, but because they may be made the means of support, in part, to those whose pecuniary circumstances are rather limited. To secure to the pupils the opportunity of productive manual labor, it were desirable that every respectable institution of learning have attached to it, a lot of land, or a work shop, with appropriate implements. Without some such provision, and the allotment of a certain portion of time, every week-day, to this purpose, *regularity*, in the taking of exercise, which is essential to its *utility*, can scarcely be expected from young men of sedate and studious habits. We close this article, with the testimony of Captain Partridge, a gentleman of experience and accurate observation, and well known as a teacher of youth, particularly with a view to a military life. After a minute account of several pedestrian excursions, during the last summer and autumn, in which he walked, carrying a knapsack of 20 pounds weight, together with his thermometer and barometer, at the rate of from 40 to 70 miles a day,—he remarks:—"Amongst the many important advantages that I feel I have derived from combining regular and, in some instances, severe exercises with study, is the enjoyment of almost uninterrupted good health. I am now, and always have been, entirely free from those debilitating affections under which so many of our literary men have sunk and are fast sinking. I know nothing of that fashionable disorder called dyspepsia, except the name. My appetite is uniformly good, and I seldom enjoy less than eight hours of sound sleep, out of the twenty four. I have, within twenty years, ascended and measured nearly all the principal mountains and eminences to the north and east of the Alleghany range—have been exposed to heat, cold and wet—not having had my clothes dry, in some instances, for six days in succession—have slept in the woods on the ground for several weeks,—have been subjected to all the varieties of living, from that which is obtained at the first hotels in the U. States, down to salt pork and dry beans, cooked in the woods; and after all, my constitution was never more firm and vigorous—nor was I ever capable of enduring more fatigue or greater exertion than I am now, at the age of forty-five. If, then, our literary men were to inquire of me what they must do to preserve and enjoy health, I should readily answer—discard about nine-tenths of the rules laid down by the pedantic writers and lecturers of the present day, on that subject—walk at least ten miles each day, at the rate of four miles an hour—about three or four times a year shoulder your knapsack, and with your barometer, &c. ascend to

the summits of our principal mountains and determine their altitudes, walking from thirty to eighty miles a day, according as you can bear the fatigue,—do all these, and I will insure you firm and vigorous constitutions and an entire freedom from those loads of debility, dispepsia, &c. under which so many of you are labouring and languishing out a comparatively miserable and useless existence: adhere to these rules, and study, however severe, will not injure you; on the contrary, your mental vision will keep pace with the improvement of your physical energies."

(To be continued.)

BOARD OF EDUCATION.

The only thing necessary to the success of this institution, under favour of divine Providence, is effective co-operation, on the part of our Presbyteries and Churches. This it ought to be remembered, however, is indispensable to the accomplishment of the object of its appointment. Originating with the General Assembly of our Church, and responsible to that body, for all its transactions, it surely has fair claims to the patronage of Presbyterians, unless there is something wrong in the administration of its affairs; and if this be the case, the wrong should be pointed out and measures taken to have it corrected: for the credit and prosperity of the church are intimately involved in the wisdom and results of her institutions. We make these remarks, not from despondency, or any serious apprehension of failure, in this benevolent enterprize, but to remind our friends, far and near, within the limits of our widely extended bounds that we do expect and greatly need their assistance. Since the complete organization of the Board, something has been done—though not so much as could have been wished; owing to the tardiness with which most of the Presbyteries move in the business. A plan of co-operation was published a year ago, designed to secure the joint influence and action of all our churches. —Several Presbyteries have declared themselves Auxiliary to the Board, on the plan submitted, and are going forward with commendable zeal, and cheering prospects. In regard to a large number of the Presbyteries, however, we are not aware that they have done any thing in the matter. We earnestly hope and request, that such will at their approaching meetings, previous to the next General Assembly, decide whether they mean to unite with us, in this work of faith and labor of love or not. The Board wish to know, what support they may count upon,—how far they can go, with prudence, in pledging aid to the applicants. It is highly desirable that every youth, of the right character, should be encouraged and assisted, as his circumstances require. Many interesting calls have been made upon the Board, within the last few months, which they have been obliged to decline, through want of means. This is a matter of deep regret; and the only remedy is *united effort.*— The Board have not appointed local agents, because it was thought better that that should be done by each Presbytery within its own limits. In this case, there would, it is believed, be a deeper interest excited and a considerable saving of expense. Why cannot the agents of the Board of Missions, act also, as the agents of this Board? The two institutions are closely allied,—their aim is substantially, one.

Extract from an address of the Trustees of Elkton Academy, Ky.

"The influence of prevailing habits of education on the political, as well as moral destinies of a people, is too generally admitted to require proof. The nature of our political institutions is generally thought to render them more than ordinarily dependent for their stability and happy effects on the general diffusion of intelligence and virtue. Such has been the opinion of the most venerated fathers of American liberty, and in this opinion we entirely concur. At the same time we believe, in common with many enlightened observers, entirely unconnected with our institution, not only that this great object has been, heretofore, too much neglected in the west, but that the common system of elementary education, both with respect to mental culture and moral discipline, is essentially defective. A candid examination of facts would, we think, fully justify us in this opinion. We know there are many highly honorable exceptions. We know also, many individuals, who amidst all the usual disadvantages on these subjects, have, by the mere force of talents and virtue, risen superior to circumstances, and deservedly

occupy conspicuous stations amongst the enlightened benefactors of the age. The genaral truth, however, is not to be affected by these admissions; and cannot, we are persuaded, be successfully controverted. The precipitate, confused and superficial course of elementary instruction, too generally prevalent in this country, has frustrated the otherwise just expectations of many a parent who would have spared neither pains nor expense in qualifying his son for distinguished literary and professional eminence. To such an extent has this unhappy system prevailed that it would require a degree of literary devotion not to be reasonably expected in mere temporary instructors, to institute a different course. Where the impression has been long and deeply fixed on the public mind that two or three years is a sufficient period to be applied to classical studies, those teachers who aim chiefly at the emoluments of the profession; and especially, that numerous class who embark in the business of instruction merely to enable them to enter upon what they, falsely consider more respectable professions, will readily fall in with the current of public opinion. So far is this from being matter of surprise, that it would be really in a high degree marvellous if it were otherwise. Hence, in a great degree, the disrepute into which classical education has fallen with many, otherwise well informed men.

But mere literary deficiencies, however great, are less to be deprecated than the absence of proper moral discipline, which too generally prevails. It is a notorious fact that many parents, who would be desirous of affording their sons the advantages of a liberal education, and who possesses ample means for that purpose, are deterred by fears of the injury likely to be sustained in their morals by an attendance on the public schools. And we verily believe that the apprehensions on this subject, so far from being causeless, are even less than the magnitude of the danger ought to excite.—Public Seminaries are proverbially "nurseries of vice;" and it will scarcely be pretended that those of our country form an exception. Hundreds of our most promising youth return periodically from the public schools, not only greatly deficient in sound literary accomplishments, but confirmed in idle, vicious and disgraceful habits, for which all the literary eminence ever attained by man would be but a miserable compensation. What, wonder that such causes should tend to produce apathy on the subject of education! What reflecting parent would, for the sake of a questionable good, expose his son to the imminent risk of great and permanent evil?

To the supposed existence of these facts, the Elkton Academy is indebted for its origin and distinctive character. —The sentiments of the Presbyterian church on the subject of education in general, and of ministerial education in particular, have long been before the public. While, in common with all other evangelical denominations, we hold undoubted and exemplary piety as the first and indespensible qualification for the ministry, and cheerfully admit that many persons destitute of what is usually called a liberal education, have, nevertheless, been eminently successful labourers in the gospel harvest; yet we also believe that a high degree of mental improvement is, in all ordinary cases, an important prerequisite for admission to the sacred office. The propriety of these sentiments it is not our present purpose to discuss. If we are not deceived, however, a tacit admission of their general correctness may be inferred from the increasing efforts amongst other denominations to promote the same objects.—But, be this as it may, it is well known to all who are conversant with the religious history of this country for the last thirty years, that the Presbyterian church has been surrounded with very strong inducements to relax from a rigid maintainance of her principles on this subject; and that notwithstanding this, she has hitherto adhered to them so far as her circumstances rendered practicable, with undeviating firmness."

Receipts for the Board of Education, during the last month, ending the 26th ult. viz:

From Mrs. Blaine and family, of 2d ch. Philadelphia,		$10,00
Sixth church Philad.	66 50	
Do. monthly concert,	5 50	
		72 00
A member of 11th ch. Philad.		50
Roswell L. Colt, Esq. Baltimore, per Rev. J. K. Burch,		50 00
Fourth church, Albany, N.Y. per Smith and Willard		50 00
Female Friend, York, Pa. per Rev. Dr. Cathcart,		8 00
Congregation of Rev. M.L.Fullerton, of Hagerstown, Md.		26 50
Do. of Rev. John H. Kennedy, Washington co. Pa.		10 00
Annual subscriptions,		10 60
		$237 60

JOHN STILLE, Treas.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be as before, examine and recommend young men, who may be deemed proper subjects—obtain data, and publish, and carry into effect measures to raise the means of assisting them—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take the business up in earnest—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session, provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: in this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, primarily constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own offices*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary duties will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year——say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission books in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations; and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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Extract from the Preliminary Letter to this Edition.

"As the original publication of the following letters prompted by unprovoked and violent attacks, and was made merely in self-defence, so this appearance in this new form is occasioned by a similar cause. After reposing in quietness for more than twenty years, they have been recently again called up to public view and subjected to these attacks. It is not deemed necessary to take any further notice than to say, that their violence and their offensive impunities have created a new demand for the work—and thus afforded an opportunity of presenting it to the public in a more convenient form.—This is the only reply that I at present intend to give to any recent assailant. And I hope that every candid reader, after attentive consideration, will be of the opinion that more was not called for."

The above work is published and for sale by HOGAN & Co. Pittsburg. Dec. 1.—

110 Union

THE MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

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BY THE

General Assembly

OF THE

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. MARCH 1, 1831. NO. 7.

SELECTIONS FOR THE MONTHLY CONCERT.

INDIANS IN NEW YORK.

Extracts from a letter of Mr. Bradley, dated at Seneca, Oct. 15th, 1830.

Advantages which the Indians suppose they have derived from the Missions.

THE Indians at Seneca were visited early in the fall by eight or ten persons, whose design seemed to be, to gain the favor of the heathen party, and, if possible, to disaffect the Christian party with the missionaries and the school. Having invited both parties to hold a council, they addressed the assembly; and among other questions, implying that the missionaries had not fulfilled their promises, and had misapplied the funds entrusted to them, and at least, had done them no good, they asked the Christian party whether they were "going forward in civilization or backward?" To which Captain Pollard, a Christian chief, replied in the following manner.

"Since we began to keep the Sabbath day, we have been growing more industrious and more happy. We have now large farms which we cultivate, and by cultivating them we get a comfortable living. Our farms are surrounded by fences, which will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them. Within a little time we have built twenty-three large framed barns and thirteen framed houses, besides a meeting-house which cost 1,730 dollars. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good."

After this reply, the attack, on the mission was renewed by the visiters, who took occasion to speak contemptuously of the Sabbath. Very spirited and appropriate answers to these attacks were returned by Seneca White and Young King two other Christian chiefs. Respecting all the proceedings Mr. Bradley, who was present most of the time, remarks—

I believe that good will come out of this; for it presented a favorable opportunity for the Christian Indians to lay before the heathen party the good effects of missionary labor among that portion who wish to embrace the Christian religion. It must, I think, produce in the minds of the opposers a conviction in favor of the Christian religion. In some of their speeches they frankly acknowledged that what their breathren, the Christian party, had said, was true; particularly what had been said respecting the progress of civilization among them. I do not know of a single framed house or framed barn among the whole of the heathen party: and there is scarcely an individual among them, that raises enough from the land to furnish him with food through the winter. The temporal condition of the two parties, to say nothing of their spirtual condition, speaks volumes in favor of the religion of the Bible.

Extract from a letter of Mr. THAYER, dated at Cattaraugus, December 3d, 1830.

Visit to the Indians on the Tonawanda and Allegheny Reservations.

INTERESTING visits made by the missionaries at Seneca and Cattaraugus, to the Indians on the Alleghany reservation, have often been noticed. These visits have been the principal means of acquiring religious knowledge, which the Indians on this reservation have enjoyed. Yet nearly one half of them express their belief in the Christian religion, and have made great advances in knowledge and civilization. A small church has been organized among them; they have built, or are building, school-houses for themselves, at both of their villages; and during the last year they have maintained a school, and hired a young Indian, educated at one of the other mission schools to teach it. The statements contained in the following extracts, show that their desire for improvement and their exertions to promote it are undiminished.

I have lately visited the Tonawando and Allegheny reservations. The station at the former place is under the care of the Baptists, and is very interesting. The boarding-school there contains twenty-six Indian children, who are making good progress in learning. The missionaries appear to be pious and devoted. I was thankful for the opportunity of becoming acquainted with them.

I was much pleased with my visit to Allegheny. The Indians there are scattered over a reservation, which is generally about a mile wide, and extends more than thirty miles on the Allegheny river. The Christian party reside principally in two villages, about eight miles apart; the principal village of the heathen party lying between them. At the lower village there is a good framed school-house, large enough to answer the purpose of a meeting-house, built last year. They are now erecting a similar building at the upper village.

I spent a few days on the reservation and attended meetings at each village.—All appeared anxious to hear, and were quite solemn. Though there is no special excitement, yet there is a good deal of feeling among the members of the church. Joseph Sanford, (a young man who went from Cattaraugus to teach the school,) thinks he has been converted since he resided there. I hope he is not mistaken.

The last day I spent at Allegheny, I held a temperance meeting; and after addressing the Indians on the subject, I formed a society on the principle of entire abstinence. Thirty-five signed their names. One of the signers was a hundred years old.

The Indians on that reservation are desirous of having a teacher sent to them, and urged me to come and live with them, promising to build me a house, in case I would consent to become their teacher. I told them I was willing to go and labor where I could be most useful, but could give them no encouragement.

Since my return to Cattaraugus, I have received a letter from Joseph W. Pierce, an Indian youth, secretary of the "Allegheny Indian Temperance Society," informing me that they had held a meeting since I left, at which eighty-two had joined the society, making in all 117 members.

RUSSIA.

Attention to the Scriptures in Russia.

A gentleman at St. Petersburg thus speaks of the desire manifested for the word of God among the Russian people.

We have completed the distribution of eleven thousand volumes, and are entered on the twelfth thousand; chiefly of Russ Testaments, but including various Bibles and Psalters, with Finnish, German, Polish, and Esthonian Testaments.

Among the Russians, in particular, the desire for the Scriptures increases on every side. The field is widening; and will continue to do so, as the work becomes known to the people. Some are only beginning to hear of it, and many more have not yet heard of it; but, everywhere, the people are learning to read, in a way unknown in past ages. The august monarch encourages education: schools are becoming very general: adult peasants are instructing one another: parents are teaching their children; and children are reading what they learn to their aged relations.

I was sitting a few evenings ago, reading to my wife the 302d page of "The Natural History of Enthusiasm":—

"Now, if it may for a moment be assumed, that a general rectification of doctrine and practice, and a revival of primitive Christianity, is actually about to take place, what is that preliminary measure which might be anticipated as the necessary means of giving irresistible force and universal spread to such a reformation?—what, but the placing of the Sacred Canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country?"

In viewing this passage in connection with our present engagements, we could not but be struck with its force and beauty: but we had scarcely time to think of one or the other, before it was announced that a peasant wished to speak with us. I closed the book, and went to the stranger; who had come with money for 20 Russ Testaments some time since received, and to obtain a fresh supply of these precious volumes to circulate among the people who dwelt in his neighborhood. He is from a place near Peteroff, surrounded by numerous villages; some three versts, some ten, and others twenty versts distant. I cannot tell you the pleasing associations of ideas which rushed into my mind while conversing with this simple-hearted and devout Christian: his coming to us just at that moment appeared like a striking illustration and confirmation of what we had been reading.—We had never seen this man before; but he had long been known to us as the pious Joan Joanovitch, having previously received about 300 Testaments and Psalters. The conversation of this good man was very refreshing; and his animated description of the "hunger of the people for the word of God" would have made your heart leap for joy. I think I never saw a person who appeared more delighted at the thought of doing a little to advance the Redeemer's kingdom. He was a poor man, and clothed in the very humblest costume of the country; but the prophet would have said of him, *How beautiful upon the mountains are the feet of him that bringeth good tidings!* I confess I felt a peculiar love to him, as a devoted laborer in the vineyard of the Lord.

We supplied him with books; and on his departure he said, "I beg you to procure me 100 Testaments without delay: they will soon be called for; and, al-

though I cannot pay you for them immediately, yet as I receive the money from my poor neighbors I shall faithfully deliver it to you. Farewell !"

For several days my mind had been depressed with incidents connected with a pilgrim's life ; when, in an unexpected hour, as if an angel were sent to comfort me, I was completely relieved by a visit from a Baron's servant. He was a well-dressed, clever, and intelligent man. "I am come," said he, "from a far country ; and, if you please, I should like to have a copy of the New Testament, the Psalter," &c. "Who sent you hither ?" "It is singular enough," he replied, "that ever I should hear of you ; but it came to pass in the following manner. Some of my master's people were at work in this city last summer ; and when they returned to spend the winter with their families, they exhibited the treasures which they brought from the metropolis: a few of them had the books which I have now asked for. I had never seen any of the sort before ; and I resolved, if it were ever in my power, I would possess them as my own : and, to my great joy, my master lately determined to come hither, and to take me with him. When this was known, my nephew requested me to bring a New Testament for him also. We are just arrived, and I had some difficulty in finding your house ; but, thank God! I have found it at last." He was not sent empty away.

The next morning a laborer called for exactly the same books as we had sold this man the preceding day. "Whence came you, friend ?" He told us. "Why, there was a gentleman's servant here from the same place, yesterday." "O yes !" replied the man ; "it was from him I have heard of it ; and he has promised to carry these books, for me, to my relatives."

How delightfully employed are these poor peasants, who, when perhaps a thousand miles from home, are preparing to supply their families with the glad tidings contained in the Bible !

In the spring of 1829, Timothy, the hawker, called at my house with his wares. My servants, who recommend the Scriptures whenever they have an opportunity, talked with this man on the value of the New Testament, and advised him to buy a copy. "Of what use can it be to me," said he, "when I am not able to read ?" "Yes, it may be of great service to you : you can carry it to your lodgings, and have it read to you ; or you can send it to your family, some of whom can read it. It will do good : buy one." The man attended to this advice, and carried the book to his lodgings.

We saw nothing more of this man until autumn ; when he returned, and earnestly entreated a copy of every kind of book which we could give him. "You can form no idea," said he, "of the good that book has done, which I bought here in the spring. There are more than thirty of us who mess together at the same lodgings ; and, at the time when I first took home the New Testament these men spent almost every evening at the public-house, and returned intoxicated : but now the scene is quite altered--scarcely a man leaves the lodgings in the evening. There are three among us who can read ; and they take it by turns, and the others sit round and listen to them.—There is no drunkenness in our party now."

Oh, what an interesting scene would this group have presented to the eye of an apostle!—thirty poor villagers, collected together from various parts of the country, listening to one of their number reading the words of eternal life ; and, from this circumstance, breaking off from their vices, saving their hard-earnings for their families, and acting like rational creatures !

REPORTS OF MISSIONARES.

VIRGINIA.

From Mr. J. Stoneroad, Morgantown, Monongalia Co. Va. Jan. 27th, 1831.

"First fruits" of Missionary labours.

On the 27th of October last, I left home to enter on the service of your Board—In eight days, by the Divine blessing, I reached the field assigned me—I felt utterly unworthy of the deep interest manifested at my arrival, by the members of the church. Agreeably to the arrangement made, I preach, once in two weeks, in three different neighbourhoods, at an average distance of about six miles from town. These stations are all within the bounds of the Morgantown congregation. At two of these stations I conduct a Bible Class, before preaching. I have also organized a Bible Class in Morgantown, in which the members generally take a very deep interest. I entertain a very high sense of the utility and importance of Bible Classes—Many are thus induced to study the Bible, to whom previously, the Bible was literally, as well as spiritually a sealed book. Two of the female members of the class in Morgantown, have lately entertained a hope of having "passed from death unto life;" one of whom dates her first serious attention to the Bible from her connection with the Bible-Class—And I fondly hope and earnestly pray that others, connected with the Class, may yet, thro' the Divine blessing, reap immortal benefit, from such connection—Five of the members of the Class at Stewarttown (7 miles from Morgantown) are enquiring "what they must do to be saved"—one of the same class has

obtained a hope. There are two Sabbath schools within the bounds of this congregation. The school in Morgantown consists of about 120 scholars; and is under the joint direction of Methodists and Presbyterians. This school I meet and address, when consistent with my other avocations—I hope to form two or three other schools, when the severity of winter shall have passed by. The other school already formed in the Country, consists of about 50 scholars; the children of Presbyterian and Baptist parents. The state of Education in all this region of country is generally deplorable—The sparseness of the population, in some neighbourhoods, and their general poverty in others, render it difficult, if not impossible, to sustain regular day-schools. The importance of Education, generally, is entirely underrated. The low state of education, just alluded to, as might have been anticipated, is, for the most part, attended with a correspondent laxness of morality. Instead of being "the mother of devotion," ignorance, like its ghostly patron and advocate, is "the mother of harlots and abominations"—I never saw this fact more fully exemplified than in this region of country. The state of education is generally a correct thermometer by which to graduate the state of morals—I am happy to believe, however, that the literary and moral character of the population, is generally improving. The necessity of Missionary labour, in this region, is very imperious. The people, however, at present, cannot, without assistance, support the stated preaching of the Gospel. Here, as elsewhere, too, individuals may be found, who seem to be influenced by the principle that money given for this or any other benevolent enterprise, is lost.—For the honor of religion, however, I would hope that all such sustain no connection with the church. I have much reason to thank God if my unworthy instrumentality has been blessed to the salvation of a single soul. I have reason to believe that I have not laboured entirely in vain. There has been in the vicinity of Stewarttown, (where I preach once in two weeks and hold Bible-class) considerable excitement both among Presbyterians and Baptists. —We had the sacrament administered there some weeks since, when four were admitted upon examination ; three of whom belong to this congregation. In addition to preaching I visited considerably from house to house. Since then eleven more have obtained a hope, and nearly as many more are still anxious. These, I expect, will soon be admitted as members of the church. This neighborhood, it is proper to remark, had formerly been almost proverbial for immorality. At Kingwood (20 miles distance) there has been a good deal of attention to religion—I preach there one fourth of my time. When last there, seven or eight were anxious about their salvation—this number, I learn, has since been increased. Some few of these have expressed a strong hope in Christ. There is here no Presbyterian Church—I preach generally in the Court House; sometimes in private houses. They have agreed to raise one fourth of three hundred dollars for my support. In the four stations at which I preach, 18 at least (probably more) have obtained a hope and wish to join the church. This opportunity, I trust, they will soon enjoy. For all this let God be praised. I have held anxious meetings twice at Stewarttown, at which about sixteen attended. Oh! tis delightful employment to point enquiring souls to the bleeding lamb of God. The temperance cause is pretty generally patronized in this part of the country. There are a male and female temperance society in Morgantown; the former consisting of 56, the latter of near 100 members. The demon of intemperance, the Devil's recruiting sergeant, I hope will ere long be expelled from the country. The amount of Missionary service is as follows :— preached 50 times; met and conducted prayer meetings for different purposes 22 times; addressed a Sabbath school at different times; visited sick persons 24 times; met and conducted Bible-classes 20 times; visited 35 families for religious purposes; addressed a temperance society and attended 2 monthly concerts; held anxious meetings 4 times.

Pennsylvania.

From Mr. J. B. McCreary, Great Bend, Susquehanna county, Pa. Jan. 20, 1831.

"The following is a brief summary of my labours during the past year. I have circulated 10 confessions of faith; 20 copies of religious periodicals; and 7,500 pages of religious tracts; assisted in getting 3 townships and 1 village under monthly tract distribution; obtained the erection and completion of one new church and the improvement of one already built; attended the dedication of 2 churches, 3 church conferences, 3 installations, 6 meetings of Presbytery, and 1 of Synod; preached in 12 different churches; made 150 family visits; performed 222 religious services; travelled 2165 miles; attended 6 anniversaries, 6 funerals, 1 thanksgiving, 2 weddings, 2 temperance meetings; delivered 2 tract and 6 sabbath school addresses; admitted 11 members to the church, 8 of them by profession; had 20 children baptized, and the sacrament of the Lord's supper administered 4 times; induced 2 congrega

tional churches to become Presbyterian in their form of government; had 7 elders and 1 deacon ordained; established 1 bible class and 4 sabbath schools; and attended a large number of monthly concerts, meetings of session, bible class and prayer meetings; and exerted my feeble influence in many other ways when I had the opportunity, in promoting the cause of Christ. These services I humbly submit to the consideration of your Board, and commend them to the blessing and glory of God, to whom all the praise belongs.

Dedication of a new church, and sale of pews.

Our church, which we have just dedicated to the service of God, was built principally through the zeal and liberality of two gentlemen, the one a member of the church, the other of the congregation. The building is very handsome and convenient, and is completely finished in every part; it cost nearly $1300, and promises great good to this place both in a temporal and spiritual point of view, if the gospel can be supported in it. We appointed last Saturday to sell the pews on which the whole expense of the building was levied, and although the day was extremely inclement, they were all sold except 7, and they will soon be disposed of—some who have purchased, have since refused a rent of 15 per cent. on the cost of their pews. This little flock are greatly rejoiced in the prospect of enlarging their borders, and I mention these facts to shew the encouragement you have to continue to them your fostering care; but if you withdraw your aid from them now, they must either close the doors of their temple, or open them to the Baptists and Methodists, who have each already applied for admission into it. * * * The enemies of the cross also are using every effort to spread the seeds of infidelity both by their private intercourse with men, and by the circulation of infidel publications, which renders it of the utmost importance that the gospel be preached here, and every possible effort used to get the youth under Sabbath school and Bible class instruction, which appears to me, to be the only hope of saving the next and future generations from destruction. I have also been much impressed with the importance of having a well conducted female boarding school established here, in which religion and education shall be united. This situation is a very favorable one, there being no such institution within 130 miles of us. We have a very large and elegant building situated on the bank of the Susquehanna, well adapted to such use, and which is now in a course of preparation for that object—We have just had a visit from Rev. F. A. Strale and lady, of Allentown, who have agreed to return and commence a school in April next. I need not speak to you of the great importance of the religious education of mothers, and of having their influence well directed, at this eventful period of the church. I would only say, that the success of this important institution depends very much, under God, upon your Board; for if the preaching of the Gospel is not supported among us, we cannot expect that parents will entrust their daughters to our care, and the consequence will be a failure of our plans and expectations. I hope that these few brief hints may have the influence upon the minds of the Board which we feel their importance demands."

An important station in Pennsylvania.

We learn with regret, that our Missionary in Warren County, has engagements which render it necessary for him to leave his present field of labour in the Spring—and we publish a few extracts from his last communication, dated Sugar Grove, Jan. 22, 1831, in hopes that it may meet the eye and secure the services of some one who will say, "Here am I, send me."

"I shall be under the necessity of leaving this field of labour on the expiration of my present commission. It is with regret I do so, for altho' the labour is arduous and the adversaries many, there is an effectual door open for usefulness in the cause of Christ. There is a congregation organized at Warren, Sugar Grove and Brokenstraw, and at each of these stations religious services are attended to every Sabbath, and once during the week, whether I be there or not. There is a Bible Class at every station. Tracts are in circulation, and Sabbath schools are particularly attended to.

It is of vast importance to the cause of religion that a person be here to occupy the ground on my leaving it; indeed it would be better to have one here in April, so that I might go round with him and introduce him at the different stations. The object in view in the present communication is to solicit your Board to send a labourer here with a general commission for Warren County, in April. With aid such as is usually granted by the Board, there will be no difficulty in supporting one Missionary, indeed, I hope efforts will be made to keep two in the County.

At this station they are now collecting materials for a Church which is to be put up next Spring, in neither of the other stations have they yet a Church.

As for the qualifications of the labourer, let him be as able a one as can be had, for he will have to maintain the ground against Deists, Universalists, Arminians, &c. &c. He will find zealous assistants in every station, kind treatment, an uncommonly healthful country, and plenty of labour.

That the Lord may incline the heart of some devoted servant of Christ to bend his way in this direction, and bless his exertions in watering the seed I have attempted to sow, is the prayer of your present Missionary.

A Missionary's lamentation.

A Missionary in Venango County, Pa. under date of Jan. 20th, 1831, thus writes,

I have spent three months more in this field of labour. If my usefulness is to be estimated by what appears, it is very limited. To proclaim deliverence to captives, to publish peace to the guilty, to hold up to dying sinners a crucified Saviour, to comfort the people of God, is a pleasing employment, but attended with awful responsibilities, and many discouragements. It is a time of barrenness in this part of the Church. The people of God still slumber, although heaven with all its glories is rapidly approaching.—Sinners sleep on the brink of "everlasting burning." We may warn, entreat, and urge, but all will be in vain, unless God will arise and work. But alas! how backward are we to ask him to work. We feel that we need his immediate aid, but still we slumber. We have had (in Richland,) a weekly prayer meeting, which is attended by a number, but I fear we have not the spirit of prayer. We "ask but receive not, because we ask amiss."

NORTH CAROLINA.

From Mr. A. Y. Lockridge, dated Rowan County, N. C. January 21st, 1831.

I arrived at my destined field of labour on the 5th day of October last. I found the good people anxiously waiting my safe arrival, yea more, praying that God would come with me, and bless my labours among them.

My time and labours, (since my arrival) have been divided between Third Creek and Back Creek congregations—distant from each other about 8 miles. I have preached 26 times, attended the Monthly Concert of prayer, for the heathen, as often as Israel's friends come together in other parts of the world, on the first Monday of each Month, to offer to God their prayers and their silver and gold, for the conversion of the world. Besides the Monthly Concert of prayer, I have attended congregational prayer meetings, at least one per week, in different neighborhoods, within my field of labour. I have visited 50 families. I spent two days in every week going from house to house, preaching the Gospel, to old and young, masters and servants, and this I have found to be the most pleasant and profitable part of my public labours. I have organized a Bible Class at one of my places of preaching, of about 50 members, most of the members are young people: But some of my fathers and mothers in Isreal have connected themselves with the Class for the double purpose of increasing their own knowledge of God's blessed word, and of encouraging their children, and the youth in the bounds of the congregation, to study the best of all books, the Bible. At my other place of preaching we hope soon to form a similar Class, we would have organized one before this date, if we had a sufficient number of question books. (We use the Union Questions.) We have sent to the principal Towns in the State, but could not procure one dozen of question books. So that we will be compelled to send all the way to your city for a supply of books. Could not the A. S. S. Union send us an agent to collect funds, and form unions auxiliary to their Society. We have the funds, and we much need a suitable man to labour as an agent for Sabbath schools in this part of the State. We had four Sabbath schools at the commencement of the Winter. Three white schools, and one black school. Two of these have been stopped. One by the Legislature of the State prohibiting "the coloured people, in the State, to learn to read or write, *the use of figures excepted.*" The other school has ceased operation a few weeks for the want of a suitable room. Two of the schools are still in operation, and one of them is as flourishing a school as I have seen in the southern country. We have a Tract Society in Back Creek congregation, that resolved at a late meeting to adopt the "Monthly plan of distribution."

VIRGINIA.

From the Rev. C. B. Bristol, dated Middletown, Va. Dec. 7, 1831.

I came to this place on the 6th of November, and found the people waiting with deep solicitude for the arrival of their Missionary. Since that time I have preached eleven sermons, attended four prayer meetings, and organized one Bible Class, and a Sabbath school in the village, both of which are now in a very flourishing situation. I have also commenced two Bible Classes in other parts of the congregation, in which I contemplate preparing teachers for Sabbath schools in their respective neighborhoods. My

labours have been principally confined to this congregation. I have visited several families, and have been much gratified in witnessing the deep interest, which now prevails, for the regular administration of the ordinances of God's house. My meetings have been well attended, and the audience remarkably attentive. From this unusual seriousness and attention to the means God has appointed, we begin to indulge a trembling hope that the work of grace has already commenced in the hearts of some, which will not "be as the morning cloud, and as the early dew that passeth away." My Bible Class and Sabbath school have enlisted the attention of the people of all ages in this village to the study of "the Holy Scriptures" which I hope will make many "wise unto salvation through faith which is in Christ Jesus."

This village in which the Church is located, contains between 25 and 30 families, some of them belonging to other denominations. The house of worship is a frame building 45 by 30 feet, it has not been plastered nor seated. As near as I can ascertain, there are 24 members of the Church in good standing. They have no session book nor any records of the proceedings of the session. At present there are only two elders, I expect soon to ordain one or two more.

As it regards my support in this place and vicinity, I scarcely know what to say. The inhabitants are in quite moderate circumstances, and there is but little money in circulation among them. They have now about $140 subscribed, they will probably raise about $175 or $200. If they can raise $200, they will expect two thirds of my time. They appear to be very anxious to secure this at least, and if possible the whole of my time, and also to have me settled with them.

One circumstance which appears remarkable is, that those who are not members of the Church appear to be more engaged than the members, not excepting the elders. Some labouring mechanics have subscribed double to what the elders have, who are both farmers in very good circumstances. If the interest which now exists continues, they will probably give me enough to eat and drink. Here is a great field for usefulness. The woods and mountains about here contain many immortal souls who may be brought into the fold of Christ.

INDIANA.

Want of Bibles in Montgomery Co.

From a Missionary in Indiana dated, Crawfordville, Jan. 6th, 1831.

We are going on with the work of supplying the destitute families of this county with the Bible, though the work progresses slowly for the want of a sufficient supply of Bibles. From a pretty thorough investigation of two or three townships, we find that between a third and a half of the county will be found destitute. We had no idea of such a want, considering that we had a Bible Society in operation for three years, and the merchants of this place had sold a great many Bibles in addition. We are likewise making an effort at this time to raise a fund to establish a depository of Sabbath school books in this place. A County Auxiliary Society was formed here a few weeks since, for that and other purposes connected with the organizing and fostering Sabbath schools. I have volunteered to act as *Agent* for this County.

NEW YORK.

From Rev. W. J. Bradford, dated Virgil County, N. Y. Feb. 4, 1831.

"Our meetings on the Sabbath are becoming interesting. The number of attendants is increasing and the attention given to the preaching of the word very encouraging. One has been received into the Church on confession, three or four are indulging hopes; who will probably connect with the Church soon, some are serious. We have established a conference meeting in our village, which is well attended. A Bible Class and Tract Society have been established; the Bible Class is generally attended, and promisses well. Our tract society is small, but prosperous. We have engaged in the monthly distribution, every family is supplied with a tract, and we are expecting soon to be furnished with means to supply every family in the remote corner of the town. We feel it an imperious duty to use vigilant efforts for the spread of tracts. As a large proportion of the people are very destitute of Books, and many are negligent of public instruction, no other means will in all probability be so effectual as that of tracts. We have a Temperance Society in a prosperous state, and spreading a powerful influence over the town. In short, it is our object to engage in all the enterprises of the day, so far as our circumstances will permit.

As it respects the state of religion with us, while we have some things that are cheering, we have much to deplore.—While some appear to be living near to God, are enjoying the light of his countenance, and are active in building up his kingdom, others who profess friendship and faith in Christ, appear still to be much attached to the world, are unsatisfied as to the heart, and unwilling to come up to the help of the Lord against the mighty powers of darkness.

Among our numbers there have been some who have imbibed prejudices against the measures that have been adopted for

the promotion of benevolent objects. But we hope the time has arrived when all such prejudices or fears shall cease to keep Christians from the work. We feel that the present is a time for *exertion*, and that if duly instructed, *no christian can preserve a good conscience*, without *doing something* for the spread of the Gospel abroad and for its success at home.

From a Missionary of the Board in Alabama, under date of Nov. 1st, 1830.

Opposition to the Distribution of the Scriptures.

"I have mentioned the resolution and efforts of the American Bible Society in public and often in private, but to my sorrow I never meet with a reciprocity of feeling on that subject. Objections are always raised, not directly against the spread of the Bible, but often against the gratuitous distribution; and some there are, who preach, that often sound the tocsin of alarm at *all* such operations, and *they* are not without their influence. Bibles have been gratuitously provided to supply this county, but the county will be unsupplied next May, for any thing that now appears. I wish not to be faithless but believing on these subjects, for it is the Lord's work, and I hope he may spread his truth even here. There is a lamentable dearth of knowledge of any kind in this region, and perhaps as little reading as in any community in a christian land. All kinds of iniquity abounds."

REPORTS OF AGENTS.

TENNESSEE.

From Mr. Alfred Hamilton, agent in Tennessee—dated Jackson, Madison co. Jan. 14, 1821.

I feel that the service of the Board is a laborious and arduous one, but feel at the same time, no disposition to shrink from any service however arduous, provided I can be instrumental in sustaining and urging forward the "ark of God"—the cause of our Lord Jesus Christ. My motto is "Nil desperandum Christo duce."—"Perseverantia vincit omnia." And I desire to spend and be spent—to labour and die in the field, leading on the "sacramental host of God's elect" to the great battle of God Almighty—to the final triumph. The hosts of earth and hell may gather, array and concentrate themselves in vain. The arm of the Redeemer is too powerful, and his purposes to save and rescue "his sheep"—and present his church arrayed in bridal attire, "without spot or wrinkle or any such thing" before the throne of his Father, too stable &well concerted,to be stayed or frustrated by any or all opposition. And rapidly is the Church advancing to this glorious and blessed triumph. She calls justly upon her sons and daughters to pour into her treasury their substance, and into the bosom of her God their unceasing prayers of faith. O that the children of God would arouse and gird themselves for the conflict ! Roll on ye chariot-wheels of redemption ; and O descend thou Eternal Spirit of quickening and grace, and arouse thy children and take possession of this revolted earth ! But I must restrain my thoughts and my feelings, and give an account of my stewardship, though it be an informal one.

On my way to the District, I stopped at Charlotte, Dickson county, where I found a small Presbyterian Church, to which I preached on the Sabbath and organized it as Auxiliary to the Board.—There were 25 annual subscribers making an amount of $13.00 of which $4.00 were paid to me.

The Auxiliary of New Providence Church, in Carrol county, consists of 29 annual subscribers, making an amount of $15 75. This Church had been organized in '28 or '29, but was never reported to the Board. It may therefore be considered as just formed.

Wednesday 22d. Preached at Mount Hermon, in Henderson county, and organized the Church. Eight annual subscribers—amount $4.00.

Thursday 23rd. Organized the Church at Cotton Grove, called "Union," in Madison county. Twelve annual subscribers—amount $6 50—paid $2.00.

Sabbath 26th. Organized the Church of Hopewell, Madison county. Twenty five annual subscribers—amount $12.00.

Tuesday 28th. Organized the Church of Brownville, Haywood county. Nine annual subscribers—amouut $5.00.

Want of Missionaries in the Western district of Tennessee.

This section of the State is a very important one, and is destined, I think, to be the wealthiest and most desirable part of the whole. It is rapidly populating with emigrants from the Carolina's and Virginia, who come and bring their capital with them, and design this as their permanent residence. The country is filling up therefore for the most part with wealthy and respectable planters. Its population has increased more rapidly than I have ever known a country to do. But about nine years ago, the first settlements were made, and now every County has from five to twelve thousand inhabitants. The land is good, and the climate far the most healthy. Thus it is important in a mere temporal point of view, but it is much more so in a moral and religious. The moral and religious aspect of the District, at present, is not in-

deed the most flattering, but prospectively there is every thing to hope for.

I think it is destined to be emphatically a Presbyterian country. The Presbyterian Church is now regarded as the most respectable and stable of any of the others that have a place here. It is regarded as the stay or prop of the land. It is but about seven years since the first Presbyterian Church was organized in the District, and there are now nearly twenty. It is true these are all as yet very feeble, but all that is wanting to increase their individual numbers, and of course their strength is the faithful and devoted labours of the missionary of the cross. Where, O where shall a sufficient number of these be obtained. Where are those who count not their lives dear unto them, if they may but win souls unto Christ? Methinks the Church, and especially the Presbyterian Church, has a dreadful amount of sin to answer for, in that she has slept so long; and in that her waking energies are put forth so sparingly, and in many cases so reluctantly. Ministers must be had: pious youths must be educated and thrust into the harvest. And this must be done now: 'twill not do hereafter, the present generation will be lost, lost, and the succeeding one be more difficult to bring under the influence of moral truth. Had I men now at command, I could place 10 or 12 in this district, where, under the blessing of God, they would be instrumental in preparing many, many, souls for immortal glory. And for want of these men, many very many of these souls, so far as man is concerned, must go down to the region of the dead, unforgiven, and unsprinkled with redeeming blood. Can men be found? Then why are they not sent forth? Do they need support? Is there not money enough in the Church? Christians, children of God, will you not empty your treasures for the sake of rescuing souls from eternal death!! Speak, Dear Sir, loud, and yet more loud than has ever yet been spoken to the Churches to awake and gird themselves for the mighty work which is before them.

There are several important stations which could and ought to be occupied as soon as possible by your Board.

General Agent of the Board for the Valley of the Mississippi.

It affords us pleasure to inform the churches, that the Rev. SIMEON H. CRANE has entered upon the active duties of his agency, in Cincinnati and in other parts of the Valley. In accordance with the earnest request of the friends of the Board in Cincinnati and its vicinity, the following persons have been appointed by the Board as a *Special Corresponding Executive Committee, in the Cincinnati Presbytery*, viz:

Rev. Joshua L. Wilson, D.D. *Chairman.*
William Schillinger, *Rec. Sec.*
John F. Keys, *Cor. Secretary.*
Henry B. Funk, *Treasurer.*
James McIntyre,
John Baker,
Nathan Baker,
James Johnston,
John Mahart, jr.
Rev. Ludwell G. Gaines,
G. C. Miller,
Charles Cist.

By a letter from Mr. Crane of recent date, we have been informed, that the above named Committee have already entered upon their duties, and adopted systematic measures for increasing the funds, and extending the operations of the Board. Mr. C. states that he preached a few weeks since in the Rev. Dr. Wilson's church, and took up a collection for the Board, amounting to $106, which was afterwards increased to nearly $200. He is now in Louisville, Ky. on his way to Mississippi. In a letter dated Louisville, Feb. 2, he states, that he has organized the 2d Presbyterian congregation in that place, under the care of the Rev. Mr. Sawtell, into an Auxiliary to this Board. In the first congregation, under the care of the Rev. Mr. Ashbridge, (before reported as an Auxiliary) he made a special effort in behalf of the Board, which resulted in subscriptions to the amount of $218 annually for 10 years. The Rev. G. W. Ashbridge subscribed $50 a year for 10 years, and Mr. Laws, an Elder of his church, $50 a year for life.

MISSISSIPPI.

From Rev. T. ARCHIBALD, dated Cloumbus, Mississippi, Nov. 13, 1830.

Deplorable condition of the Choctaws.

I have just returned from Presbytery and Synod. Our Presbytery met at Goshen, a Missionary station in the southern part of the Choctaw nation. The Churches in the Nation are not in a good state. Many of the Choctaws are very much dissatisfied with the last treaty, and have given themselves up to drunkenness and its consequent evils. I heard that more than two hundred were drunk in one day at a ball play. They say "Our country is sold and we do not care what we do." I think that a large majority of the common people are opposed to the Treaty. Our Presbytery has resolved to spend the evening twilight in prayer, to the great head of the Church, and to recommend the same to the Churches. This resolution was made in view of the great opposition which the wicked make against the Gospel; but had particular

reference to the situation of tne Choctaws. There is a great declension among them; and some, we fear, will turn out reprobates; but many seem to be firm and steadfast. Wicked men and seducers seem to wax worse and worse.

I rejoice that brother PATRICK has received an appointment to labour in this region. We expect to organize the Unity, Bersheba and Columbus Churches into Auxiliaries to the Board ; but do not expect that much will be contributed. We hope that the way will be open in the course of the winter to form a Tract and several Temperance Societies. I think that the cause of Temperance is daily gaining ground. We very much need a Bible Society, but I do not think that any thing considerable can be done at this time towards forming one. Brother PATRICK and myself have agreed to supply Lowndes County this winter with Bibles, so far as we are able. We can get some Bibles from Mayhew and Elliot Stations, but not enough. Monroe county wi'l still be unsupplied, which is much more needy, and I know of but few persons in it who will probably feel an interest in the distribution of the word of life.

The Farmer's prospects have been much blasted for the past season. The Corn crop is about half as good as common. The Cotton crop about one third. But I hope the great scarcity will prove a blessing in the end. O that it may humble the people and make them seek the one thing needful.

A good example for Sabbath School Teachers.

A few days since, the Sabbath School Teachers belonging to the 7th Congregation in Philadelphia, under the Pastoral care of the Rev. *William M. Engles*, formed themselves into a Missionary Association, auxiliary to the Board of Mission, and pledged themselves for the support of at least *one Missionary*--Their first annual payment of $100, the sum necessary, has been received, and the Missionary station assigned to them is Morgantown and vicinity, Monongalia County, (Va.)

Are there not many associations of S. S. Teachers, in this City, and in other parts of the country, which might with very little exertion, provide in like manner, for the permanent support of one or more Missionaries? Let the experiment be fairly tried, and we doubt not, the results will be favorable.

ANOTHER GOOD EXAMPLE.

The following note, enclosing $100, was received a few days since by the President of the Board of Missions. "God loveth a cheerful giver."

Shippensburg, Feb. 19, 1831.

REV. DR. GREEN,

I hereby transmit One Hundred Dollars, of which please put Fifty to the fund of the General Assembly's Board of Missions ; and Fifty to the General Assembly's Board of Education.

With great respect,
Yours,
A friend to GOSPEL GRACE.

"THE PRESBYTERIAN."

A religious weekly newspaper, under the above title, has recently been established in the city of Philadelphia, by an association of Ministers and Laymen of high respectability and influence.—The Rev. JOHN BURTT formerly of Salem, N. J. has been appointed as the Editor, to be assisted by a Committee of the Association, consisting of four clergymen and three laymen of this City. Mr. B. has already entered upon his Editorial labors—and the first number of the Presbyterian was issued on Wednesday the 16th of February. The size of this paper is the same as that of the "New York Observer"—which has hitherto been equalled in this respect, by no religious paper in the United States.—It is printed on paper of an excellent quality, and with a fair new type, which gives a plain and beautiful impression, and may be easily read. The mechanical execution, we think, is not surpassed, in neatness or accuracy, by any of the religious journals of the day. The *profits of this publication are to be divided between the Boards of Missions and of Education, under the care of the General Assembly of the Presbyterian Church.* The price is *only two dollars a year in advance*, or if paid within one month from the time of subscribing—and $2 50 if paid afterwards.

SPECIAL NOTICE TO MISSIONARIES.

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since May 1st, 1830.

2. The number of congregations, and missionary stations supplied, and the number of families in each.

3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.

4. The number of churches organized, and houses of worship erected.

5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of Teachers and learners in each.

6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.

7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionary Societies.

8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

Notice to Auxiliaries, and Treasurers of the Board.

Auxiliary Societies are respectfully and earnestly requested to have their annual collections for the Board of Missions completed, as speedily as possible,—and all Treasurers, and Agents to whom funds have been committed for the use of the Board, are, also, requested to forward, to our Treasurer, *Solomon Allen, Esq.* No. 18, S. 3rd. St. Philadelphia, an accurate statement of the amounts they have received, and the particular sources from which they were derived, together with the *full amount of money*, where this may not be impracticable.

APPOINTMENTS.

Rev. I. Clinton, for 3 months to Western part of Harrisburg and Watson, N. Y.

Rev. N. A. Wilson, for 3 months to Morrisville and Bush Hill, vicinity of Philadelphia.

Rev. A. Hamilton, Missionary Agent, for 6 months in Tennessee.

Rev. D. Hoyt, for 1 year to Eusebia and Boyds Creek, Tenn.

RE-APPOINTMENTS.

Rev. A. L. Crandall, for 6 weeks to Harrisburg and Watson, N. Y.

Rev. C. Long, for 1 year to White Plains, N. Y.

Rev. B. E. Collins, for 1 year to Millerstown and vicinity, Perry co. Pa.

Mr. J. B. McCreary, for 1 year to Great Bend, Pa. and Conklin, N. Y.

Rev. W. McJimsey, for 3 months to Port Carbon and vicinity, Pa.

Rev. J. M. Ogden, for 3 months to Louisville and vicinity, Ky.

New Auxiliaries.

New Jersey, O. Raleigh, N. C. Charlotte, Dickson co. Tenn. New Providence, Carroll co. Tenn. Mount Hermon, Henderson co. Tenn. Union, at Cotton Grove, Madison co. Tenn. Hopewell, Madison co. Tenn. Brownsville, Haywood co. Tenn. Covington, Tipton co. Tenn. A Congregation on Beach Island, Geo. Somerset, Pa. 2nd Church Louisville, Ky.—Total 416.

LETTERS RECEIVED,

From 20th January to 20th February.

T. Barr, O. 2. J. P. Harrison, Ky. A. D. Montgomery, Va. G. Potts, Missi. W. Martin, Ky. T. Love, Del. J. Gaudy, O. A. Alexander, N. J. A. McIvre, N. C. D. C. Allen, O. T. Archibald, Missi. O. Filer, N. Y. M. Dickson, S. C. A. Head, Va. Messrs. White and Pearson, Tenn. S. H. Crane, O. 2. A. Allen, O. C. Long, N. Y. S. H. McNutt, Ind. S W. Doak, Tenn. J. Witherspoon, N. C. W. Carlisle, S. C. C. G. Crozier, Tenn. J. Thompson, Ind. B. E. Collins, Pa. N. A. Wilson, N. J. W. A. Bush, Ky. A. Y. Lockridge, N. C. R. Armstrong, Tenn. G. S. Boardman, N. Y. J. Berry, Tenn. C. Coburn, Pa. J. J. Rice, N. J. Elders, White Plains, N. Y J. Green, N. Y. J. Stoneroad, Va. A. Hamilton, Tenn. J. Flenn, Pa. Sessions Great Bend, Pa. and Conklin, N. Y. W. F. Houston, Pa. J. B. McCreary, Pa. A. Leonard, O. H. Patten, Tenn. H. Patrick, Tenn. A. Williams, Illi. J. Ficklin, Ky. S. Griswold, N. Y. H. Safford, Geo. S. H. Terry, Pa. W. J. Bradford, N. Y. G. W. Kennedy, Md. S. H. Crane, Ky. G. W. Ashbridge, Ky. A. Gilchrist, S. C. H. B. Funk, O. R. B. Lapsley, Ky. S. Cowles, O. S. B. Robertson, Ky. J. H. Logan, Ky. J. Bennett, Ills. J. A. Logan, Ind. D. Rockwell, Ind. P. Dillon, O. R. H. Chapman, Tenn. J. Hunt, O.

Account of Cash received by the Board of Missions of the General Assembly, from the 20th of January to the 19th of February, 1831.

Allentownship, Pa. From the Female Sewing society per Rev. A. Heberton	$20	
Aaronsburg, Pa. From Messrs. Duncan and Foster, for Missions in the Valley of the Mississippi,	50	
Bethany, Pa. Cong. by Rev. Mr. Jeffers per S. Thompson, Esq. Treasurer,	67	50
Columbia, Tenn. Aux. Society per Rev. W. Anderson,	14	50
Charlotte, Dickson Co. Ten. do. per Rev. A. Hamilton	4	
Charleston, S. C. Cash returned by a Missionary	7	
Do. Do. Donation from do.	3	
Danville, Va. Collection at Monthly Concert per Rev. A. D. Montgomery	30	
Frankford, Pa. Collections in Presbyterian Church per Rev. Mr. Biggs	39	50
Hempstead, L. I. Coll. at Monthly Concert of Prayer and on thanksgiving day per Rev. C. Webster	10	
Marks Log Cong. Pa. Proceeds of Rev. Mr. Brackenbridges Missionary serm.	1	
Do. Aux. Society per Rev. J. Peebles	8	
Lexington, Ky. Aux. soc. of 1st. Church of which Rev. N. A. Hall is pastor, per D. A. Sayre, Esq.	70	
Do. Donation from T. T. Skillman, per D. A. Sayre, Esq.	50	
Do. From D. A. Sayre, Esq. 1st annu. paym. to be cont. for 10 yrs.	50	
Lick Run Cong. Pa. Aux. Soc. per Jas. Linn,	8	50
Do. Donation from members per do.	6	50
Mulberry Cong. Ky. Aux. Soc. per Rev. W. C. Anderson	3	
Mississippi. From an anonymous friend to the cause of Missions per Rev. G. Potts	400	
Nashville, Ten. Aux. Soc. per W. C. Anderson	9	25
New Geneva, Pa. Georges Creek Aux. Soc. per. J. W. Nicholson,	5	
Norristown, Pa. From Aux. Soc. per Hugh Hamill	11	
Oxford Cong. N. J. Coll. by Rev. J. N. Condee per Mr. C. Paul	3	
Philadelphia. Donation from Mrs. Murphey	5	
Do. From I. Snowden, Esq. per Gen. Assembly, 6 months interest to 1st February	375	
Do. Aux. Soc. 1st Presb. Church in part	30	
Do. *Do.* additional	3	
Do. Donation from Thomas Fleming, Esq.	50	
Do. do. from Mr. R. Wallace	10	
Do. Aux. Soc. 6th Pres. Ch. additional	1	50
Do. do. 2nd. do. do.	1	50
Do. From the Sabbath School teachers in the 7th Pres. Ch. per Rev. Wm. M. Engles	100	
Do. Aux. Soc. 7th Pres. Ch. do.	40	
Do. Donation from a member of the 11th Pres. Ch.	1	
Do. From the 3d Pres. Ch. per Dr. Ely	137	
Do. W. Greason do. do.	5	
Do. A friend to Dom. Missi. per do.	5	
Pittsburg, Aux. Soc. 1st Pres. Ch. per Rev. F. Herron	160	
Do. (*near*) Highland Cong. per do.	12	06
Petersburg, Va. Coll. at Monthly Concert per A. Head, Esq.	20	87
Rochester, N. Y. Aux. Soc. per L. A. Ward	67	10
Reading, Pa. Coll. in Pres. Ch. on 30th Jan. J. McKnight	7	17
Salem, N. J. Aux. So. 1st Pres. Ch. in part, Rev. A. H. Parker.	8	
Union Cotton Grove, Madison co. Tenn. Aux. Soc. per. Rev. A. Hamilton	2	
Wheatland, Monroe Co. N. Y. Coll. in Pres. Ch. at Monthly Concert of prayer in December, per L. A. Ward	8	59
Do. *Do.* in January per do.	3	
Welsh Settlement, Donation from J. McDonald per Rev. J. Culbertson	1	
Zion Congregation, Tenn. Aux. Soc. per. Rev. W. C. Anderson	48	
Do. Collections per do.	7	
Zanesville and Putnam Congregations, Ohio. Aux. Soc. per Rev. J. Culbertson	100	
Missionary Reporter, from sundry subscribers	26	50
	$2,106	04

SOLOMON ALLEN, *Treasurer,*

No. 18, *S. Third street.*

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

Suggestions advisory to Candidates for the Gopsel Ministry.

(Continued from p. 95.)

IV. A fourth particular, on which we wish to submit to you a few thoughts, is, the great importance of cultivating a spirit of devotion while engaged in studies preparatory to the sacred ministry. You entertain the hope that God has called you, by his grace, into the faith and fellowship of his son, Jesus Christ; and you are looking forward to the time when you will be commissioned to preach the everlasting Gospel. You cannot, therefore, cherish too assiduously a sense of obligation to redeeming love;—nor can you be too deeply impressed with the sacredness and responsibilities of the office, at which you are aiming. Ministers of the Gospel ought to be eminently pious, and devoted men. They profess to have seen the glorious excellence of the Saviour; to have renounced the world, and to have set their affection on things above. Their employment is holy and spiritual; and if they do not possess a congeniality of soul—if they are not spiritually-minded—if they do not evince a relish for religious duties, it is impossible for them to be either useful or happy, in their appropriate work. It is the love of Christ constraining us—bearing us along through all trials, that makes his yoke easy and his burden light. Hence it is of the utmost moment, that we not only have scriptural evidence of our interest in the Redeemer, but, that we make progress in the divine life—that we grow in grace and in the knowledge of him, in whom all fulness dwells. We are required to add to our faith—virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. "If these things be in you, and abound, (saith the Apostle,) they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Now, you have, no doubt, found by experience, that there are many temptations to be encountered, in prosecuting your preparatory studies. You mingle, almost constantly, with associates, of various dispositions;—emulation, jealousy, and envy will sometimes assail you;—the desire of literary distinction will be very apt to disturb that peaceful and benevolent feeling, which it is your duty to cherish towards companions in study and brethren in the Lord;—the daily exercises of the institution, with which you are connected, will demand a large share of your attention,—so that self-examination and the other means of personal piety will be in danger of being neglected; and the inevitable consequence will be spiritual lethargy, an obtuseness of moral sensibility, and criminal conformity to the world.

The best means of guarding against these ruinous tendencies of our fallen nature, are *watchfulness, prayer, and the serious reading of the Holy Scriptures.* It has been often and justly remarked, that apostacy generally begins in the closet. The zealous prosecution of your class—studies, and punctual attendance on the social duties of religion are good and commendable in their place; but attention to these cannot be sustained, as a sufficient excuse, for the neglect of secret devotion. A portion of every day should be appropriated to solemn self-arraignment at the bar of conscience, and in the presence of God alone—connected with the perusal of his word, for devotional purposes, and fervent supplications for the influence of his preventing and sanctifying grace. It is in the retirement of the closet, that we gain the most intimate acquaintance with our own hearts—hold the sweetest converse with God,—and obtain the most impressive views of our high & holy vocation. If you would know what spirit you are of,—if you would grow in grace, and maintain a close and comfortable walk with God, and be furnished for the christian warfare and for the right discharge of ministerial service, neglect not the duties of secret devotion. Retire statedly ;—call yourselves to account for the motives that actuate you in your social intercourse and in all your public movemeuts. Recollect your engagements,—your sacramental vows, and the momentous design of the office, with which you hope, ere long, to be invested. Let all your attainments be sanctified by the word of God and prayer. Commune much with your own hearts: the more you know of yourselves, the more sensible you will be come of your weakness and insufficiency for the right performance of any duty,—and the more likely you will be to appreciate the Redeemer's fulness, and the better you will be prepared to proclaim the unsearchable riches of his truth and grace to your dying fellow sinners.—Amidst your laudable efforts to become profound scholars, forget not, young friends, that genuine piety—that piety which is the result of a clear perception of the truth as it is in Jesus, and an ex-

perimental knowledge of its power on your own souls, *is the basis of ministerial character.* Other qualifications are useful; but this is indispensable. "Give all diligence to make your calling and election sure."

REMARKS ON MANUAL LABOR SCHOOLS:

from the Biblical Repertory, for January 1831.

In institutions where some daily labour is required of all the pupils, the odium attached to manual industry is entirely removed. No one can despise his fellow for performing a service in which all are alike occupied In other situations, where a majority of the pupils spend their hours of relaxation in lounging, in conversation, or in active sports, there will be prejudice and ridicule to be encountered by those who depart from prevailing habits. But ought young men, who are expected in future life to direct and control the moral and religious sentiments of the community, to yield to these prejudices ? If they have not moral courage sufficient to sustain them in performing their duty in opposition to the false notions of a few individuals, will they hereafter be competent to resist the prejudices, to oppose the corruptions of multitudes, and to defend the cause of truth and holiness amidst a gainsaying world ? *Non tali auxilio, nec defensoribus istis tempus eget.* The present state of our country, the perfect freedom with which men express and publish their sentiments on all subjects, and especially the opposition likely to be made to evangelical doctrines and Christian practice, will demand men of more stable purpose and firmer nerve, than to be deterred in the discharge of duty, by the remarks and sneers of a few inconsiderate youth. The apprehension of reproach arising from this cause is, we are persuaded, far greater, than will be realized when the experiment is made. Let three or four young men in our most distinguished literary institutions, commence some manual operation, and we venture to predict that, in six months, their invigorated health, their progress in study, their exemplary conduct, will silence every reproachful tongue.

We by no means think it necessary that labour should be confined exclusively to institutions in which all are required to work. Every Academy and College and Theological Seminary in the United States, might make such arrangements as would give employment to a few frugal and industrious young men. In these cases, let the period of daily labour never exceed the hours of relaxation given to the other students, and we are confident that the literary and scientific progress of the youth thus employed, will not be retarded.

If those who have the distribution of funds collected to aid indigent young men in their education, should make it an indispensable condition, that those assisted labour whenever employment can be found, we see nothing hard or unreasonable in the terms. We know respectable mechanics and farmers, able and willing to give their sons a liberal education, who require them in vacations, and in hours of relaxation from study, to assist in their shops and on their farms. This plan is adopted rather from a regard to the health and future benefit of their sons than for the sake of immediate profit.

Perhaps it may be thought that young men of promising talents and feeble or imparted health, ought to be an exception to the generai rule. So far from forming an exception, these are the persons who ought to spend a large portion of their time in such invigorating occupations as are suited to their strength. It is the most likely means of restoring them to health, and of giving them a constitution able to endure the studies and labours of the profession in prospect. Or if their constitution be so broken that they are unable to bear a few hours of moderate daily labour, they ought not to be aided by funds consecrated to a sacred object. They would probably sink under the pressure of perparatory studies ; or, if they entered the ministry, they would perform a short and inefficient service.

We cannot forbear to remark, that the state of our country is peculiarly favorable to the success of this mode of educating young men. Labour of all kinds is high, compared with the expense of living. In the crowded population of Europe, where the greatest labour which the human frame can bear, is hardly sufficient to furnish the necessaries of life, this method is impracticable. In this new and growing country, the value of labour bears a larger proportion to the means of subsistance than in any other part of the world. And this fact seems to be a plain indication of Divine Providence, that the method which we have contemplated ought to be employed in preparing for the ministry men qualified to extend the influence and blessings of the gospel in the large regions rapidly increasing in population in our own country, as well as in furnishing missionaries for foreign lands.

The question now arises, can young men of piety and talent, in sufficient number, be found, willing to undergo this toil, aud to prepare themselves by a long course of discipline and study, for the sacred ministry ? We answer, unhesitatingly, such men can be fonnd. All

that is necessary is, to afford them the requisite facilities, and to show them the importance and necessity of this course, and men such as the cause of Christ needs, will be found. The fact, that hundreds of young men, under circumstances more discouraging than we have recommended, are already thus labouring in different parts of our country, is proof that others will appear when the necessary facilities are provided. On what grounds can a young man of right spirit, refuse to submit to the discipline proposed? The labour recommended is necessary for the preservation of health; the discipline is necessary for future comfort and usefulness; the attempt of each one to aid himself as much as practicable, will excite the sympathies of the Christian community, and open ten thousand purses now sealed against all calls of this nature. And is the youth who is now so delicate that he cannot endure a few hours labour, the man who is hereafter amidst rain and snow, or under a burning sun, to traverse the wilderness, to sleep in an open cabin, and to preach under the canopy of the heavens? Is the youth who will not exert a muscle or move a limb to aid in his education, the man who is hereafter to preach self-denial and liberality, and to rouse the slumbering churches to assist in evangelizing the world? Is he who is now ashamed to touch an instrument of husbandry, the man who is hereafter to teach humility, to inculcate on his hearers, to labour with their own hands, so that they may have something to give in aid of every christian enterprise? To these and similar considerations, we are very confident that no young man, worthy to be entrusted with the sacred ministry, can feel indifferent.

In conclusion, we do not hesitate to say, that no person constitutionally or habitually indolent, ought to be aided with a view to the gospel ministry. Much less should those who are too proud to submit to such labour as would diminish the necessary demands on the Lord's treasury.

MAXIMS—*from the Diary of the Rev. Charles Buck.*

"Lightness of spirit sometimes brings darkness of soul.

"Sin is the most dreadful monster that walks the earth, but least suspected.

"God sends the weight of affliction to suppress the weed of pride.

"Great talkers are sometimes loose walkers.

"We often meet our greatest trials from our greatest friends.

"We cannot pluck a rose without a thorn, a comfort without a cross, a sweet without a bitter: we cannot have a friend without an enemy, while in this vale of tears.

"We should think it strange for a man to choose to live in a dissecting room, or among dead bodies; and it would appear equally strange for a good man to delight to live with those who are dead in trespasses and sins.

"Were we to run a race, and a man were to be pulling us by the coat all the way, it would retard our progress, so it is the same by keeping company with the world; they hinder us from pressing towards the mark set before us.

"As a man cannot rest quietly when he knows thieves are in his house; so a good conscience will not rest if sin is in the heart.

"A good conscience is a servant that will keep (the house) the heart clean.

"The devil will always be playing his engine of malice, &c. to put out the fire of our love, but blessed be God, it will be always in vain.

"How inconsistent would it appear, if we had incurred the displeasure of his Majesty, to think of appeasing his wrath by a small gift, or worthless offering; but how much more inconsistent for us to be offering our works to God (which are called filthy rags) as the foundation of our acceptance, and to satisfy his justice.

"It proves there is something wrong in our life and conversation, when it will not bear reflection.

"Instead of coming more out of self, and getting into Christ, alas! we get more out of Christ, and more into self.

"Time is the boat that is carrying us swiftly into the ocean of eternity.

"What a mercy, to have a good hope in a bad time.

"A man may talk like an angel and act like a devil.

"There is no glory in our hope, if Christ is not the hope of our glory.

"Faith is a self applier.

"The anticipation of the glories of the world above should stimulate us to duty and diligence in the world below.

"As gratitude is one of the first of graces, so ingratitude is one of the worst of sins.

"Christians should look back to the fall by way of humiliation, and look forwards to glory by way of consolation.

"It is true Christ can do any thing without us, but we should remember we can do nothing without him. John xv. 5.

"The flower of youth never appears more beatiful than when it bends towards the Sun of Righteousness.

"Though God may seem to frown in his providences, yet he always smiles in his promises.

"As sin is the worst of diseases, it must have the best of Physicians *to cure it.*

"When we give way to sin, we put a

sword into the enemy's hand to fight against us.

"One ungarded step of a believer perhaps may lay a foundation for his future uneasiness, even to the end of life.

"Daniel thought it better to die in a den and go to heaven, than live in a palace and go to hell.

"We cannot fully comprehend the dreadful nature of sin, because we cannot comprehend the greatness of the object against whom we sin; as sin is aggravating in proportion to the dignity of the object we sin against.

"O the condescension of Christ! He was born of a woman that we might be born of God.

"How humiliating is the character given to man;—he is dust. What is the rich man but dust exalted; what is the gay man but dust disguised; what is the worldling but dust depraved; what tbe beautiful but dust refined!

"Christ's grace and righteousness are the only keys that can open the gate of heaven; yet how do many attempt to open that gate by the keys of their own works and resolutions.

"We often pray to God that we may be humble, but we do not like the measures he takes to make us so.

"The hearts of God's people are sometimes good books, for a minister to read; and good texts for him to preach upon.

"Though there may be such a thing as knowledge without grace, yet there is no grace without knowledge.

"Those who pray most *for* their ministers, may expect to have most *from* their ministers.

"We all ought to endeavour to be useful in our place. Those who cannot speak *for* God *to* sinners, should speak *to* God *for* sinners,

"Though God's eye be upon all the world, yet his heart only is upon his church.

"As unbelief is the worst of evils, so believing is the greatest of graces.

"When the world solicits us to spend our time in the pursuit of their pleasures, let us tell them that we have but one life, and even that is a short one; and therefore we cannot spare time to do as they do.

"When we look back upon the book of our past lives, we shall see a great many blank leaves there, and many on which the most trifling things are written."

UNION HALL ACADEMY.

Rev. John Mulligan, Principal.

THE Trustees of this Institution have recently provided a work-shop and mechanical tools, for the accommodation of such students as may choose to devote a part of their time to manual labor.

Manufactured articles, of which packing boxes are thought to be the most profitable, may be easily transported to New York (the distance being only 12 miles); and it is believed, that a person by 2 or 3 hours daily labor, may realize a sum sufficient to defray a large proportion of his annual expenses. Board and washing may be had for $1 to $1,50 per week, for such students as are indigent.

Ordinary price of board, including washing and mending, for other students, is about $1.50 per annum. Tuition for the Classical department, $14 per session of 23 weeks—in the English Department, from $6 to $10 per session.

JACOB SCHOONMAKER, *President.*

Jamaica, Feb. 12, 1831.

The foregoing notice is takeu from the "Union Hall Gazette," a semi-monthly paper, published at Jamaica, L. I.; and conducted, as we are informed, by the pupils of the Academy in that place.—Such a publication may be a means of improvement to the young men; yet there is danger of its diverting their attention too much from their class studies.—In regard to conveniences for manual labor, in connection with classical schools, we deem them worthy of public favour;—not only as affording an opportunity for healthful exercise, but because young men of small pecuniary resources, may thus do something towards their own support; while prosecuting their studies.—We are fearful, however, that more is expected, in the way of pecuniary advantage, from this source, than can be realized. Three hours a day is, perhaps, as much time as a student ought to spend in manual operation; which can be of no great value, unless the individual happens to have previously acquired some knowledge of the business assigned him. If a young man earn, from 50 to 75 dollars a year, in this way, it is as much, we suppose, as can reasonably be counted upon. Yet it is said, by some, that any youth who is not too lazy to work, can support himself, while getting an education. This is a mistaken idea; and it is doing mischief to the education cause. It would take an indigent young man at least 15 years to *work his way* into the ministry, with the acquirements which are very properly demanded by the Presbyteries in order to his licensure to preach the Gospel.

Receipts for the Board of Education, for the month, ending 19th ult.

Collection 1st Church Philad.			$53.85
From Phebean Soc'ty. 6th ch.	do.		50.50
From 4 members of	do.	do.	4,50
Do. a member of	do.	do.	0.50
JOHN STILLE, Treas.			$108.85

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

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Dr. Samuel Agnew, Harrisburg, Pa.
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Gen. Benjn Reall, Wooster, O. do.
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Miller on Church Government.

JUST PUBLISHED AND FOR SALE BY TOWER J. & D. M. HOGAN, No. 255 Market street.

Letters concerning the Constitution and order of the Christian Ministry, addressed to the members of the Presbyterian Church in the city of New York—Second Edition—To which is prefixed a letter on the present aspect and bearing of the Episcopal Controversy—by Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

Extract from the Preliminary Letter to the Editors.

"As the original publication of the following Letters was prompted by unprovoked and violent attacks, and was made merely in self-defence, so their appearance in this new form is occasioned by a similar cause. After reposing in quietness for more than twenty years, they have been recently again called up to public view and subjected to these attacks. It is not deemed necessary to take any further notice than to say, that their violence and their offensive imputations have created a new demand for the work—and thus afforded an opportunity of presenting it to the public in a more convenient form.—This is the only reply that I at present intend to give to my recent assailant. And I hope that every candid reader, after attentive consideration, will be of the opinion that more was not called for."

The above work is published and for sale by HOGAN & Co. Pittsburg. Dec. 1.

THE

MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

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OF THE

General Assembly

OF THE

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. APRIL 1, 1831. NO. 8.

REPORTS OF MISSIONARIES.

Many of the Reports received from our Missionaries during the last month, are of so interesting a character, that we deem it expedient to omit, in our present number, the usual selections of foreign intelligence, for the Monthly Concert—and would earnestly recommend, in their stead, extracts from the following accounts of the gracious outpourings of the Spirit of God, upon our Missionary stations.

NEW YORK.

From the Rev. J. BURCHARD, dated Belville, Feb. 3, 1831.

Revival in Belville, N. York.

In the early part of the summer, our *spiritual* horizon began to brighten.—The attention of the people in the different settlements contiguous to Belville, where the word was preached during the week, was evidently arrested, and in a short time, a goodly number gave evidence of a saving change. But the work which at one time, indicated a powerful refreshing, was soon arrested by sectarian influence. About this time, that portion of our field of labour called the Wardwell's settlement, (including from 15 to 20 buildings) was favoured with a gracious outpouring of the Spirit, and in a few days fifty persons, comprising more than one half of the population that were in the habit of attending public worship, gave evidence of having passed from death unto life. The dispensation of the Spirit in this place was marked by pungent conviction for sin, followed by an early submission to the supremacy of Christ. At several of our social prayer meetings at private houses the spirit moved upon the deep of the heart in great majesty.—The hardy sinner bowed before its power, like the rush before the wind. Yet, in the midst of this deep feeling of soul, even when the great fountains of iniquity were breaking up, there was none of that wild ebullition of feeling, which is so often a "counterfeit of the work of the spirit;" but it appeared like clay, yielding to the hand of an *Almighty* potter. In the month of September, we had an accession to our number of forty-five persons, principally on a profession of their faith. And when this church which had so earnestly contended for the faith against "principalities and powers" beheld these trophies of love, approaching the baptismal font, to receive the symbol of consecration, they felt to appropriate in full the language of the Spirit, "A *refreshing* from the *presence* of *the Lord.*"—From the formation of this church, in the month of December 1829, to the September following, we received into our communion seventy members. Our whole number is now eighty-five. With the aid of fifty dollars from your Society, we have been enabled to sustain for the whole of the time, the administration of the word. Our meetings on the Sabbath, have been well attended. Our Bible class and Sabbath School are flourishing. We have a Tract Society, upon the plan of monthly distribution in successful operation. The church maintain the "unity of the spirit in the bond of peace."—We have reason to believe, that rising of 130 souls have been gathered into the kingdom of Christ: many of whom have joined other churches. The means used have been the preaching of the word; faithful parochial visitation, and public fasts: the latter of which, have been most signally blessed of God. In the space of six months we had eleven public convocations of the church, for fasting and prayer, which were observed with all the solemnity of the Sabbath.—And now, desiring to refer all saving benefits, to their heavenly origin, even God's eternal purpose, in Christ Jesus, and cherishing the hope, that the past is but the pledge of future blessings, in the words of the Prophet we would say, "For Zion's sake, we will not hold our peace, and for Jerusalem's sake, we will not rest, until the righteousness thereof go forth as the brightness, and the salvation thereof, as a lamp that burneth."

From the Rev. D. PAGE, dated Knowlesville, Orleans co. N. Y. March 3, 1831.

Revival in Knowlesville, N. Y.

In my last I said there were some favourable appearances in this place. Soon after my writing, the Lord came this way

indeed, set down the foot of his power, and has brought a number out of moral darkness into the light of the gospel. The work is not so general as in other places of which we hear, yet we have witnessed in many instances, very special manifestations of the Holy Ghost, filling the hearts of christians with prayer and faith. We have seen the evidence before our eyes, that God will hear the prayer of the faithful. The work is still going on, tho' it is somewhat retarded by preachers of other denominations crowding in, whereby sinners are diverted from the great business of saving their souls; and christians having a spirit of party and jealousy have ceased to pray with that holy, heavenly fervour, and strong faith that characterized their intercessions a few days ago. Thus they have in a measure quenched the spirit. But they are becoming convinced of their sin, and humbling themselves in the dust; and the spirit of prayer is rising, and I am confident the work will go on. In the North part of the Society, where no other denominations hold meetings, the work goes on with a steady course. Christians pray and souls are born "into the kingdom." I have not time to give you a particular account of my labours, I would only say that I delight to do all that I am able in the service of my Lord and Master. And for the last three months I have been enabled to perform more labor than is common for me, and for this special goodness I bless and praise my Lord and Master. How many have already been renewed in this good work I am unable to say. Many have obtained hopes that they shall through the blood of Christ be saved from their sins. And although it is to be feared, that some have been led to deceive themselves, yet I think that in the general, the work is genuine, and that many have truly submitted their hearts to God.

The last Lord's day was a time of the special presence of the Lord; the place of worship was filled to overflowing.

We received into the church one by letter, and nine on profession; seven of whom I baptized. In partaking of the symbols of Jesus' death, many communicants I believe exprienced a precious season. It is expected that others will come to the church soon. When I came here one year ago, the members of this church residing in the place were about 27. The number is now about double. There is still a prospect, that the church will be increased.

From the Rev. E. S. Hunter, dated Wyoming (Middlebury,) Genesee Co. Feb. 28th. 1831.

Revival in Middlebury, N. Y.

As the results of my remaining here, I am able to say that through the smiles of the great head of the church, the congregation under my care has been strengthened and built up. A revival of religion has been enjoyed, which in the estimation of charity, has brought many souls from the kingdom of darkness, into the kingdom of God's dear Son.

Fifty-four of these fruits have already connected themselves with the church under my care. The Sabbath School cause in this place has the past year received an impulse, which I trust will be felt in its happy influence, for years to come. During the past year, every destitute family in the town has been supplied with a copy of the word of life.

A Temperance Society formed upon the principle of entire abstinence now exists in this town, consisting of more than two hundred members. Something has been done, and is still doing in reference to the Tract cause. The attention of the members of the church has been directed to the subject of aiding by regular yearly contributions, the funds of the Assembly's Board of Missions; upon this subject a good state of feeling seems to exist, and it is probable that in the course of the present year, the church will become regularly organized upon the fifty cent plan.

This congregation *feel* that the aid, which your Society has afforded them in their feeble and trying circumstances, is the alone means which, with the blessing of God, has lifted their head above the waves. It is indeed true, sir, that this congregation furnishes one, among the many instances of a society labouring to sustain the gospel, with its privileges and its hopes, and yet for want of sufficient resources to succeed in the effort, was despairing and sinking, but has been revived, and the way prepared for the permanent enjoyment of the means of grace, through the timely aid of Missionary Charity.

From the Rev. A. Rawson, dated Barre, Feb. 28, 1831.

Revival in Shelby and Royalton, N. Y.

Since I wrote you, God has done wonders among the people of Shelby and Royalton. Between thirty and forty in Shelby, hope, they have submitted themselves to God, and believed in Jesus Christ. Others are now enquiring, what they shall do to be saved. A general seriousness pervades the congregation—Some will probably connect themselves with the Methodists—and others with the Congregational church at Medina. In Royalton twelve or thirteen cherish a hope in Christ. In *them* I have great confidence—they seem to have a great

sense of their sins as committed against a holy God, and in his unbounded mercy in saving them.—Seven came forward to be prayed for Sabbath-day evening.—Many others are serious. The church is united and alive. We hope many more will *not only feel it to be a duty*, but a privilege, to deny themselves—take up their cross and follow Christ. In both congregations, God has been mindful of *those*, that have attended Sabbath Schools. The cause of temperance is flourishing. At the last meeting of the Temperance Society of Shelby, fifty united.

PENNSYLVANIA.

From the Rev. D. M. Barber, dated Great Island, Feb. 16th, 1831.

Results of three year's Missionary labours.

The third year of my labours in the service of your Board having expired, I will notice briefly, what has been doing for the cause of Christ during that time.

Two congregations have been formed. Three houses for public worship have been erected, and two others commenced which we expect will be finished shortly. Between 60 and 70 persons have been received into communion in the church. Eight or nine Sabbath Schools have been formed, in which from three to four hundred youths, have received instruction. But for reasons mentioned in former reports, some of these schools were short lived. Others formed under more favourable circumstances have flourished.

The most interesting part of my charge at present is the Great Island congregation, which lies immediately below this mountainous region in a very pleasant and fertile valley. I have been labouring in this congregation but one year, and only but the one fourth of my time, but for the future I expect to spend one half of my time in the congregation. We formed but two Sabbath Schools in the congregation last season which promise great usefulness. One of them has 108 scholars enroled, and until the deep snow fell, there was a general attendance. The other school has about 70 scholars.

All the Merchants in the bounds of this congregation, (five in number) have excluded ardent spirits from their stores as an article of profit.

We have lately formed a temperance society on the plan of entire abstinence, and about 70 have joined it. On this subject we meet with much opposition, but we have reason to believe the Lord is on our side, and his friends are fast coming over.

MARYLAND.

From the Rev. G. W. Kennedy, dated Taneytown, Md. Feb. 10th, 1831.

My prospects at first, were not very flattering. I found here sinners *dead* in *trespasses and sins*, and professors of religion, *twice dead, plucked up by the root. O ye dry bones*, I cried, *hear ye the word of the Lord;* but they would not hear. Awake! Awake! I exclaimed; get ye out of this city, its name is destruction; but they would not move—The stil small voice was wanting.

A day of *fasting, humiliation*, and *prayer*, was appointed. After humbling ourselves by fasting we prayed unto the Lord for his spirit, and the Spirit of the Lord came down, and moved over the assembly—*bone came to its bone, and we were quickened together in Christ.*

My congregation has increased very much in numbers, and attention.

Our church is *now finished.* It is a brick edifice sufficiently large to accommodate, in addition to our present number, *a few hundreds* of our brethren the *other side of the mountain* if we had them *here. It is paid for.*

I have formed *two Bible Classes.* One for *young ladies*, the other for *young men.* These are *highly interesting.*

Missionary Spirit among Sabbath School children.

We have *two flourishing Sabbath Schools.* One is in union with the Lutherian church. The other is conducted by a few pious females at their own residence. I was invited to attend this last mentioned school last New Year's day, when we had an *exhibition* of *Missionary Spirit*, such as I never before witnessed. The children were to receive *premiums*, which, when they beheld, excited their *highest admiration.* The superintendent observed, that those children who were disposed, might have the *value* of their presents in *money*, provided they would put it in the *Mission Box.* More than *half* the children chose the cash, and dropt it in the *box*, with countenances *shining with benevolence.* I observed one poor little Irish girl drop in fifty cents.

Our Missionary Society is prospering. In addition to the $40 you have received this year, you may expect 10 more in May. The females in the congregation, devote *one day* in each week, to work, for benevolent objects.

Tract Society.—We distribute about 1000 pages monthly.

We have a *Bible Society* auxiliary to *young men's of Baltimore.*

The last society I shall mention, though not the *least* in numbers or importance, is our *temperance society.* At its organization about a year since, there were but

10 or 15 members, now there are upwards of 60. The anniversary of this society took place on the 1st of January. As a preparatory measure, we distributed about 100 Kittredges! *Enemies* have become *friends.*

INDIANA.

From the Rev. S. Scovel, dated Lawrenceburgh, (Indiana) Feb. 3, 1831.

We still enjoy the uninterrupted blessings of our covenant God; and while so totally unworthy of these blessings, we trust their continued bestowment excites in us gratitude. Since my last report we have removed to this part of the field, and have been encouraged with some accessions to our little communion from which we hope to raise up *one* for the ministry, who has, with good prospects, commenced his preparatory studies. We are now looking too with joy towards the removal of the painful disabilities under which we have laboured for the want of a house for public worship. The friends of our cause here have made self-denying arrangements for the erection of such a house the coming season. God grant success to the design.

Our house at Harrison, we have so far finished that, with two stoves, it is comfortably warm for winter use. Seldom does a christian heart enter it, but feels thankful to see it rescued from its former prostitution. Purifying the sanctuary has, more than once, been accompanied with a blessing. Harrison is an example. Forty one have been added to the communion of that church, since they began to repair "the altar of the Lord." The present prospect is encouraging.

The rich fruits of the refreshing experienced by the "church of Elizabeth and Berea" still remain, affording good promise of fitness for "the garner of God."—The church now consists of 36 members, with hope of addition soon.

To our Sunday Schools, four have been added since my last report; by *all* which I am *encouraged*, but with *one* truly *delighted*. I refer to the school in this place. It is made up of Methodists and Presbyterians, consists of more than 100 pupils on the list, and is carried forward by a vigorous set of Teachers, whose competency is aided by going carefully over each Sunday lesson in a Bible class which I instruct on each preceding Thursday evening.

This Bible Class, formed a few months since, and now consisting of 40 members, is an object of affection to the pupils, and of hope and joy to the teachers. It is my blessed nursery, where I trust, the "good seed of the word" will take deep root, and flourish abundantly.

I travel—visit families—circulate tracts as usual: have also baptized, since my last report, 16 adults and 5 infants—preached 100 sermons—given numerous lectures and addresses—established one prayer meeting & one additional Monthly Concert, besides one Sabbath School Concert—I have received 54 to the communion.*

With trials, I have much comfort in my work; more from heaven and earth than I have any reason to expect. I am highly gratified with the increase of *intelligence* throughout my field. Religious and other reading is becoming more common, while the good fruits of it are of course apparent. The children who have not outgrown the benefits of S. Schools, (which, alas! many have done) are gathering manna from these blessed institutions, which, we hope, will nourish them up to the stature of perfect persons in Christ. Along with the comfort arising from these sources, I have been gratified to see the aged sinner seek a refuge just as his sun was setting. There are two cases; the one 80, the other 84 years of age. They fought for their country in its infant struggle, and feared not the clangour of arms nor the roar of cannon, but I have seen their quaking and tears on account of their unprofitableness and guilt. I have rejoiced to embosom them in the fold of Jesus; and wept at hearing one of them for the first, in his 85th year, lead our public devotions. The same individual had a little previously commenced family worship, and had so numbered himself with 15 other heads of families around me who have within a few months thus consecrated their houses to God. Thanks to God for this increase of family religion.

From the Rev. Wm. Sickles, dated Rushville, Indiana, Feb. 10, 1831.

I have two Bible classes, and expect when the spring opens, and the days become a little longer, to commence one or two more. We have a S. School in this place, but at Olive Ridge it has been suspended during the winter, for want of a suitable place to meet in, but shall re-commence again, as soon as the weather becomes warm enough to hold the school in the church. During the last six months, 10 persons have been added to the church on certificate. I regret to be compelled to say that very little visible success seems to have attended my ministerial labours for the period included in this report. The attention, however, to the preaching of the word has been general, as at any other former time, often more than the room we occupy would contain, (our church being not yet in a condition for use.) I have endeavoured

* 17 of these were on certificate.

with all plainness and simplicity to exhibit and enforce the truth, according as God has given me ability, and to "keep back nothing that might be profitable," but alas! I must take up the complaint of the Prophet, and add, "Who hath believed our report." I often feel much discouraged in view of the state of religion in this part of the church. But perhaps in this there may be something of a disposition to walk by sight and not by faith. I know that not the least part of the minister's work is to "perfect the saints," and "edify the body of Christ." But are not the same means which God has ordained for effecting these glorious purposes of his grace, also adapted to transform sinners into saints? And are not those seasons in which many are turned from darkness to light, also the seasons in which saints are turned more and more unto God? It may be, however, that God sometimes effects the two objects separately; and though the seed sown, (save that which lodges in the hearts of God's people,) may seem to fall by the wayside, among thorns, or in stony places, yet in due time it may spring up and bear fruit. Such reflections serve to sustain the spirits of many of God's ministers, especially in these western states, where there are so many obstacles to the success of the gospel, resulting from the ignorance, the prejudice, and the sectarian spirit almost every where to be met with. In some of our congregations there is not one active zealous, and efficient man, but the burthen of almost every thing falls upon the minister. In such a state of things, our hands often hang down. You know my brother (for God has blessed your labours) that nothing is more cheering to the servant of Christ, than to witness the success and power of the gospel in the conversion of sinners; and perhaps you know how painful is the apprehension to seem to be "set for the fall of many," and to be a "savor of death" and not of life. Though frequently cast down and perplexed in view of the existing apathy, I am not in despair, I dare not doubt that God will bless his own truth, and will one day raise in power what has been sown in weakness.—The field I occupy is an important one. This county, by the late census, is, I believe the fourth in the state in population, and second to none in fertility. I seemed to have been directed to this place by the finger of providence. I am willing to live and labour here; or I am willing to go to any other part of the vineyard where the same providence may direct. Since I have been located in this place, I believe my ministry has been generally acceptable to my own people, and perhaps as much so among other denominations, as our views of truth could reasonably be expected to be. Peace and harmony seem to prevail among the members of the church, and but two or three cases of discipline have occurred. In the adjoining county, where I spend one fourth of my time, there appears to be a prospect of good. The attention to preaching is encouraging; and the settlement is rapidly increasing, as the national road passes through it. There is yet no church organized, and perhaps suitable materials do not at present exist there, but it is thought the object may be accomplished at no very distant period.

I received some time ago your letter, enclosing a commission from the American Sabbath School Union, and will attend to the duties assigned as soon as the season will permit. Several agents are now employed in this State in the formation of Sabbath Schools, but the inclemency of the season has rendered their success very limited.

The Temperance reformation seems to be making a gradual progress in this county, and some are now its friends who not long ago, manifested a very decided opposition From 15 to 20,000 pages of tracts have been circulated in this county within the last six months, and have been attended with some good effects, especially on the subject of temperance.

With respect to the general prospects of the Presbyterian Church, in this state at the present time, I am not able to speak particularly, having been confined to my own district since the meeting of Synod. We anticipate, however, the happiest results from the operations of the American Sabbath School Union.—It is believed the prejudice which has existed against the Union is wearing away, and doubtless, when the public mind shall be satisfied as to the benevolent and catholic character of that noble institution, its plans will meet with a general co-operation among protestant christians, in the western country.

From the Rev. D. Monfort, dated Franklin, Johnson Co. Indiana, Feb. 17, 1831.

The prospects of the church here are exceedingly flattering. The increase from emigration is rapid. The people are well united, and generally from fixed sentiment attached strongly to the doctrines of the old School.

Weekly prayer meetings have been kept up during the winter; likewise the Monthly Concert. Two interesting Bible Classes are organized. The Sabbath Schools, of which there are two, have done little during the cold weather, for want of suitable houses; and I take this opportunity to say that in the business of organizing Schools, I shall not attempt any thing until the warm season.

ILLINOIS.

From Mr. Isaac Bennett, dated Carmi, (Ill.) Jan. 18, 1831.

Anticipating the difficulty of travelling in the winter season, and regretting the loss of time, that it would consume, I formed a resolution last fall to obviate it in some degree, by making my visits to the congregations, less frequent and proportionably more protracted—to remain at one place talking personally "from house to house" during the day, and preaching "publicly" in the evenings, so long as the Lord seemed to favour it; and then to go to another, just as Providence from time to time appeared to direct. In adopting this plan, I was soon much encouraged with the hope that the blessings of God was attending it, in the serious impression of a number, and in the hopeful conversion of a few. But my resolution was not sufficiently firm to prosecute it far; seeing that it left other congregations too long destitute; which, together with the earnest solicitations that came to me to preach occasionally in some other sections of the country, which are yet a moral desolation, at length allured me away. And in one of these excursions, 30 miles beyond my western boundary I visited two places, and since twice repeated the visit, preaching 3 or 4 times before I departed; when I discovered that a congregation in each of the places might soon be collected if they could be attended to. At the place the most remote, the Lord has blessed these visits to the awakening of some, and to the hopeful conversion of two or three. Encouraged by this, and finding that there were a number of Presbyterian families in the vicinity, and several who were communicants in that church previously to their emigration, I have made, in accordance with their earnest desires, some arrangements for the organization of a church, and proceeded as far as your missionary is officially qualified to do.—There is much land yet to be possessed, and many churches might soon be gathered with the blessing of God upon a little ministerial labour. But as we have already more churches than we can well attend to, we cannot devote much time to collect others—And if we could, it would be attended with the melancholy fear, that we were gathering churches only to neglect them—(for the want of time, impels us in a great measure to neglect some that now exist)—buoying up, for a time, the hopes of those who have raised the Macedonian cry, only to let them sink in deeper despondency; which must be the case till *more* labourers are sent forth into the vast harvest of this western land.

The new congregation organized at the Kickapoo last August, and left, I believe, entirely destitute of preaching ever since, has at last raised a cry for a supply of the bread of life; but the place is too remote from this to admit of our visiting it often. And they wish, in connection with the Paris church, (only 30 miles distant) to locate a minister, and think they are able to support one in the manner of this country, if they knew where to obtain him.

From the Rev. B. F. Spilman, dated Shawneetown, Illinois, Jan. 31st, 1831.

During the month of November, we had an interesting communion season in Shawneetown. Three more were added on examination to our little flock here. Some good impressions were made, which we trust will not be forgotten.—This is a place which we think demands the sympathies and prayers of christians as much as any other place in the western country. Much business is done here, as a place of landing for all kinds of boats. And freight must often be received on the Sabbath, by those who otherwise would be in the house of prayer. According to the present arrangements, the Sabbath is also the principal day of business in the post office. It is a distributing office; and on that Holy day, the mails generally come in from all parts, and at the very hour in which some are repairing to the house of the Lord, some are obliged (under the present law) to labor in the office; and others are visiting the office for letters, &c.

With these, and other obstacles in the way of the advancement of the cause of Christ, I find my faith often severely tried. But from our own experience in "the day of small things," and from the sure promises of God, we believe that "Jacob" will here "arise," though "he is small." The Sabbath School here has I think accomplished considerable good, and under the blessing of God, promises much more in future. There is much need here of some intelligent, pious man, who could find leisure to attend this school, and fill the place both of a superintendent and teacher.

GOLCONDA.

I have been providentially prevented from prosecuting my labors in the Golconda church, almost the whole of the last quarter. A species of the small pox, called the varioloid, spread through the village and a part of the neighborhood, which rendered it, as we thought, imprudent to hold public meetings or even pass from house to house. This seemed to us mysterious, as that was the time when the special influences of the Holy Spirit were shed down there. But the Lord, as we think, has carried on his work in the

hearts of those who appeared to be truly convicted. On my visit there two weeks since, I could discover no instance of turning back. There has been a Sabbath School in operation in this part of the church, which lies in the country; but for want of some one who has the qualifications and leisure to act as a superintendent, no such school has yet been in operation in the town. There I find, with gratification, that measures have been lately adopted for furnishing every destitute family with the Bible, before the first of May next. The cause of Zion here is evidently going forward.

Itinerant Labors.

Since my last report, I have spent some time in White, Wayne and Franklin co's. I am more & more convinced of the importance of settled ministers spending time when it is practicable in itinerant labors. For seven years I have labored and travelled in this State: and the greater part of the time has been employed in this way. I was trying to raise the standard here when there was no Minister resident in the State of our order, with whom I could take "sweet counsel." The strongest faith which was then in possession could not carry my mind forward to what I now witness. We have now in the State about 20 ministers, and by a resolution at the last meeting of the Synod, our presbytery is divided into three. And we expect a Synod to be erected by the next General Assembly. My feelings with respect to what the Lord has done and is doing, I cannot describe. This part of the State has been particularly blessed in several places, during the last year in brother Bennett's field of labor, and in my own. And we trust that the dews of Heaven will still descend. Pray for us, that our unfaithfulness and unworthiness, may not prevent the work of God in the salvation of sinners from advancing.

OHIO.

From the Rev. L. C. Rutter, dated Manchester, Feb. 15th, 1831.

My congregation at Manchester, continues to increase in numbers and attention. Some cases of seriousness have lately come to my knowledge. At Huntington in consequence of the want of a convenient house, the attendance upon the dispensation of the word is not so good as during last summer; the approach of the season, when we can again assemble under the trees of the forest, encourages me to hope, that we shall be favored with a more numerous attendance. In the meantime, the increased desire for the continuance of the public means of grace, and the *unusual* attention manifested during the deliverance of my messages, encourages me in the hope that my feeble attempts to advance the kingdom of the Redeemer, have not been "in vain in the Lord."

I rejoice in the fact, that the temperance cause is advancing among us. In my last report, I believe, it was stated, that the Temperance Society of Manchester consisted of forty members; since that time, it has increased to about sixty-five. One, who has lately connected himself with the Society, had been considered a confirmed drunkard, for the last twenty years; he is now, however, a warm friend to *cold water*. His reformation has effected a happy change in a large and respectable family.

MISSISSIPPI.

From the Rev. T. Archibald, dated Columbus, (Miss.) Feb. 21st, 1831.

Difficulty of sustaining Sabbath Schools in Mississippi.

I have for ten years taken great delight in Sabbath Schools. When I came to this county four years ago there was not a single Sabbath School in it. It was a thing but little known. In the course of the year I organized three Sabbath Schools; and about that time three others were formed; and now there is not a single Sabbath School in existence. The three which I formed did well while I attended to them in person; but I found that it was not consistent with ministerial duties to be always in a Sabbath School. And as soon as the novelty of the thing was over they declined and finally died. They were revived for a time but are now extinct. I could fill the whole country with Sabbath Schools; but the great matter is to keep them alive. This can be done by having competent teachers. Rewards or premiums are not sufficient to keep such schools in existence. I speak from experience. In conducting Sabbath Schools there are several difficulties, but the great difficulty is the want of self-denying men. He who undertakes to teach a Sabbath School should be pleasing in his manners, attentive to the children, firm, zealous, persevering, and determined in the pursuit of his object. He should be discreet and qualified to instruct. You may go into a neighbourhood and find the people very willing to have a Sabbath School, but you will probably not find a man in it capable of conducting one. You may find a man that would do, if his education was sufficient; and again you may find a man whose education is very good, but he is wanting in every other qualification. Cannot such men be found in the North as would do well in a Sabbath School. I know that people in the North are afraid to live in the South, but I do believe this country is as healthy

as any in the U. S. We want several mechanics in this country. We want a tinner and silversmith very much. I will do all in my power to promote the Sabbath School cause.

LOWER CANADA.

From a Missionary of the Board, dated Lapraire, March 2d, 1831.

It is difficult to unite the people in pecuniary efforts to advance religion. The Scotch and the English are so prone to look to the government for churches, schools, ministers, &c. that it is not until their patience is exhausted, and they are led to reflect, "while we wait our children are growing up in ignorance and heathenism," that they arouse themselves to action; but I trust that from the spirit of the times, and social improvement in Britain, a crisis will arrive which will throw them upon their own energies, and oblige them to discover that they have abundantly better resources among themselves, for the purposes in question, than can be possibly found in any government. If all the denominations are put upon an equal footing, and each has to provide for itself, this wilderness will soon begin to blossom as the rose. This must at all events take place in Canada ere long, whether it does in Britain or not; and such a change is necessary to dissipate unfounded prejudices, as well as to produce united and direct efforts to do good. We look for better days, and we trust that a large portion of the labour, and a rich reward will fall to the lot of American Brethren.

Deplorable Ignorance and Superstition.

How much we need better days I might state a thousand facts to shew:—take the following incidents as specimens. Immediately after Christmas I was informed by a gentleman, a son of a clergyman of the Kirk, who is agent for the seigniory of B. where I preached once a fortnight, that two Roman Catholic Priests, and two Church Wardens, in their tour around the Parish, for the purpose, had called on him to beg *"pour l'enfant Jesus,"* observing that he was come into the world, and must of course be supported. "And did you give them any thing for such a purpose?" "I gave them five dollars"—not from any respect to their plea of course, but for the sake of good neighbourhood, as representative of the Seigniory, a tract of land 18 miles square, the property of a member of the present popular administration, Edward Ellis, Esq. Secretary of the Treasury.

This farce is performed annually immediately after Christmas: alms of all sorts are collected, money, flour, pork, grain, bread, &c. &c. these various articles are exposed to sale at the church door the next Sabbath, and whether the proceeds are appropriated to benevolent and holy purposes this deponent sayeth not.

The second incident will also shew what adepts the gentlemen of the Cassock are in matters of finance. I was one day driving down the river in my sleigh and passed a poor beggar, of whom we have many in this country, he appeared to be in a delicate state of health, and requested me to allow him to ride a short distance. As they are in general addicted to intemperance, and otherwise discreditable, I at first drove past him, and took no notice of his request, but suddenly recollecting that it would give me an opportunity of conversing with him, I took him up, and asked probably more questions than Dr. Franklin answered without asking. It appeared that in consequence of his malady he had been induced to bring himself under a vow, in order to obtain a cure, and had visited a sacred station at the lake of the two mountains, about 100 miles from his home; he had already passed through six parishes, and had presented an offering to each of the Societies of half a dollar, to say mass for his recovery; he had yet two parishes to pass where he would have to pay two more half dollars. I asked him how much he had collected by begging, he said four dollars, so that it appeared that he would have given to the Priests every farthing that he had begged.

I then asked how he had lived if he had given all the money to the Priests—he replied that he had supported himself on his journey by the morsels of food that were given him at different places where he had called. I endeavoured to point out to him, a more excellent way, and told him that I was a Protestant Minister, and that I would pray for him, but that I did not wish him to give me half a dollar, he expressed his thanks in the strongest terms; our way divided and we parted; may he become an importunate beggar at the throne of grace.

Penance is used for the same convenient purposes—a French woman who is wife of an Englishman, living near me, had on one occasion to leave her family for three months and to bring home a certain number of dollars for the church.

In some instances they have to go through a certain district, to enter every house, and in every house to kneel down on their knees and beg.

These hard terms of reconciliation are sometimes accompanied with the additional imposition of perfect silence, so that persons unacquainted with the system would suppose that many of the beggars were dumb. A clean, well dressed female entered my house a few days ago, and without speaking a word opened

her hand and shewed a half-penny by way of explaining her object.

I might mention here a thousand abuses among Protestants as well as among Papists; the violation of the Sabbath is dreadfully prevalent here, as it is in all popish countries; and what is very, very much to be regretted and has created an indescribable pang in my heart, when going out to preach on the Lord's day, I have met, in the winter, a long procession of loaded sleighs, and in the summer, immense droves of hogs driven by the sons of the pilgrims, at once dishonouring their fathers, their country and God, and giving countenance to the profanations that are practiced in this semi-pagan country. These are some of the evils to be lamented in our hours of humiliation.

Yet after all something is still doing: the English language is becoming more prevalent. Two schools are patronized in this village by the government. Our Sabbath School is renovated, and while we number about 12 of the most interesting young people in the village as Teachers, we have every protestant child in the village, old enough to attend, on our list, and nearly a thousand verses of scripture, hymns, and catechisms are recited every Sabbath.

One of our Sabbath School Teachers, aged 20, has just been removed by death. She had not long put her hand to the plough, and we hoped she would have been useful to the children; but probably God had determined to effect by her death, what we had anticipated by her life. She confessed herself one of the chief of sinners, and died hoping in the Lord Jesus, and counseling her young friends to immediate and earnest preparation for heaven, and exhorting them in the Sabbath School to be "steadfast, unmoveable, always abounding in the work of the Lord." I endeavoured to improve the event in a discourse to the young people, Teachers and children, and I trust not without effect.

Since I last wrote I have preached regularly on the Sabbath at Laprairie and Beuharnois, and occasionally at Russel Town and St. Pjerres, and in the week from house to house, within a circuit of seven miles about Laprairie.

This latter exercise has been of great use, and the number of my hearers on the Sabbath has been much increased. I have reason to hope that some good has been done. A society is to be formed almost immediately under the name of the "United Presbyterian Society," and the first steps are taken towards the erection of a place of worship, and a house for the minister.

The people will do something considerable towards the expense; they will probably be able to raise about a third or a half of the amount, and for the remainder it will be necessary for us to appeal to the liberality of our friends.

REPORTS OF AGENTS.

INDIANA.

The Rev. Isaac Reed has recently performed an Agency of 3 months, within the bounds of the Wabash and Crawfordsville Presbyteries, and in his last report, dated Feb. 8th, he says, "I feel happy to inform the Board, that we have now *six districts supplied*, all of which were vacant, without the prospect of a supply soon, when I wrote to the Board in August. Five of these districts are in the bounds of Wabash, and one in Crawfordsville Presbytery. That one is in Putnam Co. and contains two small churches. Both were constituted by my ministry; one the day before I entered upon the Agency with 10 members;the other is more than a year old, and has over 20 members. In this county I visited four settlements for the Board, and preached four times. The people heard joyfully of the designs and success of the Board."

The special object of Mr. Reed's Agency was to explore the country, and prepare the way for the location of missionaries. He names a number of very interesting districts which are still destitute, and where the way will speedily be prepared for the permanent location of Missionaries. But "*whom shall we send, and who will go for us?*"

The following extract from Mr. R's. report, will be read, we doubt not, with interest and profit.

Last Day of the Year.

The previous night a deep snow had fallen, and this day, the wind north west, high and cold, and was dark with clouds.

Prevented as I was from setting out in my tour down the Wabash, I concluded to ride about two miles to see how a family fared, in the severe weather, which I knew were in a camp in the woods. I was previously acquainted with the family, though they had lately come to their present place. The occasion of their coming, was, a lease for two years of a piece of wood land, on which, they were to make an improvement. They came and commenced to prepare for a house, a little before the hard freeze and most severe weather. A pen of logs, with clapboard roof, raised for a stable, hous-

ed their things, and was their sleeping place. A fire was made at the root of a large Beech tree, with a camp made by setting forks in the ground, on which were laid poles horizontally, nearly four square round about the fire. Against these horizontal poles, long and straight poles were raised, placed upon end at the ground, and standing in a sloping manner, along two sides—the west and north, with a turn round the north east corner. At the top over the fire, and the area within the top of the camp, was a covering of clapboards. And the day previous to my visit a neighbor had sent them two large waggon covers, which were strung along the open side. The place where these met was the entry into the camp.

I feared they were suffering. This fear led to my visit. I wished to cheer them with the voice of friendship and prayer, for I knew they were pious. The mother with four little girls was within: the husband and three boys were employed without, getting up logs to rear up a house. Two of the little girls, too young to work, one seven, the other near five years old, had each a Bible in her hand, and the mother, whilst sewing upon a linsey garment, was hearing their chapter and teaching them to read. The little child of nearly seven years, stood up by my side, and read appropriately a chapter in Mark of 56 verses. The husband and three boys finding that I was there, left their work and came in. I then commenced asking the children the shorter catechism of our church, and they scarcely missed a word. The oldest girl nine years, went also a long way with the boys. This was closed by reading the 12th chapter of Eccl. remarks and prayer, and often during the time, I thought truly religion is the ruling principle of this family. It is seen in all they do. These children are training up in the way they should go—And it is in the nurture and admonition of the Lord.—The Bible is their guide. And this pious mother is taking immense pains, that the little ones may know the Holy Word, from the dawn of their reason. She informed me that five of their seven children, read each a chapter in the Bible every evening, and usually by fire light. I did not find them in distress. Of the parents and seven children, *not one was ill.* And in the sevearest weather the Thermometer was 12 below Zero.—None of these children had a cold. O how strongly was in my mind, the part of the proof of the mission of my Saviour, "*The poor have the gospel preached unto them.*" I returned light of heart, and had my christian feelings refreshed from my visit to the poor in their camp, in the cold snowy day—For while I was teaching within, the winds were roaring in the tops of the tall and thick forest trees, which were over our heads. Happy poverty! when they are "*the Lord's poor.*"

The cause of Temperance.

A man in Green County (Ind.) who keeps travellers, on the Temperance plan, took in three men after dark, (I was with him before.) One soon asked the host if he kept liquor, and received a negative answer. Taking a bottle from his pocket he said, would it be offensive if we should drink our own liquor? The man of the house set a bucket of water out side of the door, and told them if they wished they could go out and drink.—They went out and the querist immediately returned and asked some who were within, if they would take a drink—To which I replied, I neither drink such liquor, nor encourage others to drink it. He replied, hah! then you don't eat hay; and I replied, not sir, till I become a horse, and a horse will not drink your liquor. This put him to silence.

MEETING OF THE GENERAL ASSEMBLY.

As the period for the meeting of the Assembly is near at hand, we would remind the *Agents* of the Board of Missions, *Treasurers* of Auxiliary Societies, and *all other persons* who have *monies to remit* for the use of the Board, of the favourable opportunity of doing so, by the *delegates*, who will soon be on their way to this city.

Our Treasury, at the present time, is *over-drawn* to the amount of several thousand dollars, and unless the funds already pledged to us are promptly forwarded, we shall find it difficult to meet the engagements which we have made with our Missionaries. The appropriations of the Board, for the support of between 200 and 300 Missionaries, are nearly $25,000.

To enable them to meet their engagements without borrowing money, from 8 to 10,000 dollars will be indispensably necessary, by the middle of May.

The Board have great confidence in their numerous Auxiliaries, and in the churches generally, and encouraged by their pledges of support, they have moved steadily onward in their work, extending their operations, increasing the number of their missionaries, and of course their pecuniary responsibilities. Let the pledges given be promptly redeemed, and the resources on which they have relied will be abundant.

All persons, who are indebted for the *Missionary Reporter*, are earnestly requested to remit the amounts due, to the Editor, with the least possible delay—and if convenient, by the delegates to the Assembly.

SPECIAL NOTICE TO MISSIONARIES.

With a view of securing accurate returns from all who have been employed in the service of the Board, for a longer or shorter period of time, since the 1st of May, 1830—we republish the following notice which was contained in our last number, and earnestly request that it may receive prompt attention.

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since May 1st, 1830.
2. The number of congregations, and missionary stations supplied, and the number of families in each.
3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.
4. The number of churches organized, and houses of worship erected.
5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of Teachers and learners in each.
6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.
7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionary Societies.
8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

MISTAKE CORRECTED.

In publishing a report from Mr. W. G. Campbell, of Lewisburg, Va. in our number for December last, we inadvertently omitted to state that the remarks contained in the first part of that report, referred exclusively to *Little Levels*, Pocahontas co. Va. and not to Lewisburg, where the letter was dated. The mistake, which we deeply regret, was entirely our own, and we hope this correction will be deemed satisfactory.

APPOINTMENTS.

Mr. S. Peck, for 1 year to 1st Presbyterian Congregation, Alden, N. Y.

Mr. S. R. Bertron, for one year to 2d Presbyterian Church Southwark, Philad.

Mr. A. Torrence, for one year to Cleaveland, O.

Rev. C. Stewart, for one year; half his time to Eaton, Preble co. O.

Rev. J. F. Price, for 1 year to N. Middletown, Sugar Ridge and vicinity, Ky

Rev. A. M. Keith, for 1 year to Cabin Creek, Ky.

Rev. Elijah Graves, for 1 year to Bethlehem and vicinity, Orange co. N. C.

Rev. D. L. Russell, for 3 months to Granville co. N. C.

Rev. R. H. Chapman, D. D. destitute settlements, Tipton co. and vicinity, Tenn.

Mr. J. Ramsey, for 1 year to Carmi and Sharon, Ill.

RE-APPOINTMENTS.

Rev. D. Page, for 1 year to Knowlesville, Orleans Co. N. Y.

Rev. R. Clapp, for 1 year, Lyme, Genesee co. N. Y.

Rev. N. Harned for one year, half his time to Ridley, Del. co. Pa.

Rev. J. Andrews, for 1 year to 2 congregations and missionary district, N. W. of Pittsburg, Pa.

Rev. I. Reed, Missionary Agent, Indiana and Illinois.

Rev. John Smith, for 1 year to Rockland, N. Castle co. Del.

Rev. J. R. Bain, for 1 year to Sumner co. Tenn.

Rev. B. F. Spilman, for 1 year to Shawneetown, Golconda and vicinity, Ill.

New Auxiliaries.

Mount Pleasant, Tenn. Aimwell, Tenn. Bethel, Tenn. Coneauttee, Pa. Eaton, Preble co. O. Manchester, O. Pulaski, Tenn. Florence, Ala. Courtland, Ala.—Total 425.

LETTERS RECEIVED,

From 20th February to 20th March.

S. and M. Allen, Louis'a. J. S. Galloway, O. H. B. Funk 3, O. I. Reed 2, Ind. P. Chamberlain, Pa. W. B. Stow, N. Y. J. Hallinback, N. Y. S. M. Williamson, Tenn. W. Hughes, O. R. Brown, O. P. F. Phelps, Del. S. Peck, N. Y. Trustees chh. at Alden, N. Y. J. Eaton and J. Remington, N. Y. D. A. Sayre, Ky. R. M. Laird, Md. E. Harrison, D. C. T. B. Clark, O. Elders 2d ch. Southwark, Pa. Trustees of Ridley, Pa. D. M. Barber, Pa. T. Barr, O. Elders Eaton, O. J. S. Blain, Va. P. F. Fullinwider, Missi. J. A. Mitchell, S. C. T. Root, Ala. Elders Bethlehem, N. C. E. C. Hutchinson, Va. J. Painter, Pa. S. Steel, Ky. Ex. Commit. W. Lexington Presby. Ky. J. Andrews, Pa. Elders Middletown, Va. G. Vaneman, Pa. G. W. Ashbridge, Ky. J. S. Weaver, O. E. S. Hunter, N. Y. G. G. Sill, N. Y. J. Hart, N. Y. R. Clapp, N. Y. E. W. Crane, N. Y. J. Burchard, N. Y. G. S. Boardman, N. Y. M. Carpenter, N. Y. A. Rawson, N. Y. W. J. Frazier, Ill. J. R. Bain, Tenn. J. M. Ogden, Ky. S. H. Crane, Ky. W. C. Anderson, Missi. I. Purkiss, L. C. D. S. Russell, N. C. Elders Union ch. Tenn. J. T. Ramsey, D. C. D. M'Alpin, N. C. G. W. Kennedy, Md. W. M'Jimsey, Pa. S. C. Brown, N. Y. Elders 2d ch. Mont. Morris, N. Y. H. Hamil, N. Y.

Account of Cash received by the Board of Missions of the General Assembly, from the 19th of February to the 19th of March, 1831.

Bethel, Tenn. From aux. society per Rev. A. Hamilton,	$ 2 00
Big Spring, Nelson co. Ky. aux. soc. per John Bemiss,	15 00
Bowling Green, Ky. do. per J. Marshall, Esq. Treasurer,	1 00
Cincinnati, Ohio, Presbytery per Rev. Joshua L. Wilson, D.D.	100 00
Congruity, Pa. Aux. soc. per S. Thompson, Treasurer,	38 12
Courtland, Ala. do. per Rev. W. C. Anderson,	15 50
Deerfield, Ohio, do. per Rev. J. Hunt,	2 50
Darlington, Pa. do. per S. Todd, Esq. Treasurer,	9 00
Darien, Geo. Donation from B. E. Hand, Esq.	50 00
Dicks Creek, O. Aux. soc. per Rev. J. S. Weaver,	8 00
Florence, Ala. Donations from Mr. John Little per Rev. W. C. Anderson,	10 00
Auxiliary society, per do.	10 50
Franklin, Ohio, do. per Rev. J. S. Weaver,	8 05
Golconda, Ill. do. per Rev. B. F. Spilman,	11 50
Great Island, Pa. do. per Rev. D. M. Barber,	22 00
Harrodsburg, Ky. do. per D. A. Sayre,	20 00
Jamaica, L.I. do. additional and donations per Rev. S. H. Crane,	35 00
Louisiana, Cash received by a Missionary,	25 00
Lawrenceburg, Ia. Collections per Rev. J. Scovel,	2 50
Leesburg, Va. Donation from Mrs. Anna Rozett, per Rev. J. C. Hutchinson,	5 00
Lyme, Green co. N.Y. Auxiliary society, per Rev. R. Clapp,	20 00
Lebanon, Ohio, do. per Rev. J. S. Weaver	16 75
McConnellsville, Ohio, do. per Rev. J. Hunt,	11 75
Mount Pleasant, Tenn. do. per Rev. A. Hamilton, 1.00: donation from D. Gilchrist, do. 1.00; do. D. Hughes, per do. 0.12	2 12
Monokin and Wikomico, Md. Aux. soc. per Rev. R. M. Laird,	13 50
Donation from Col. G. Handy and Lady per do.	5 00
Memphis, Tenn. Aux. soc. per Rev. S. M. Williamson,	6 00
Mississippi, From Zion Congregation per Rev. P. H. Fullenwider,	12 50
Philadelphus Congregation, per do.	7 50
Middlebury, Genesse co. N Y. Coll. on Thanksg'g day, per Rev. E. S. Hunter	10 00
Middletown, Ohio, Aux. Soc. per Rev. J. S. Weaver,	9 75
Newton, Muskingum co. Ohio, Collection per Rev. J. S. Galloway,	8 00
Philadelphia, Donation from Mr. William F. Geddes,	10 00
One cent a week subscription from Master and Miss Gaudy,	1 04
Subscriptions from Second Presbyterian Church	8 50
Donation from a female member of the Eighth Presb. Church,	5 00
Collections in do	30 00
From a friend to the Gospel, per Rev. Mr. Winchester,	2 50
Pulaski, Tenn. From aux. soc. per Rev. W. C. Anderson,	2 00
Port Gibson, Miss. Congregation per do.	60 00
Princeton, N J. aux. soc. per Mr. John Lowrey,	26 00
Springfield, Ky. do. per A. McIlroy,	7 00
Shippensburg, Pa. Donation from a friend to Gospel Grace,	50 00
Sinemahoning, Pa. aux. soc. per Rev. D. M. Barber,	8 00
Tuscumbia, Ala. Donation from D. Mitchell, per Rev. W. C. Anderson,	5 00
Do. J. Elliott, Esq. per do.	5 00
Do. Dr. Wheaton, per do.	2 50
Do. Mrs. Winsten, per do.	1 00
Unity, Ohio, Aux. soc. per Rev. J. S. Weaver,	11 00
Perry co. O. Coll. per Rev. J. S. Galloway, 3 25; several individ's. 3.75,	7 00
Windsor, Ohio, Aux. soc. per Rev. J. Hunt,	9 25
Watertown, N.Y. Cash received by a Missionary,	75 00
Washington, Guernsey co. Ohio, Aux. soc. per Rev. J. B. Clark,	13 50
Zanesville, Ohio, Donation from Rev. J. Arbuthnot, per Rev. J. Culbertson,	1 00
Do. Mr. M'Laughlin, per do.	50
Missionary Reporter, from sundry subscribers	70 50
SOLOMON ALLEN, *Treasurer,*	
No. 34, S. Third street.	$924 83

The following sums are acknowledged as having been received and appropriated to the Missionaries of this Board by the Ex. Comm. of the Presbytery of Watertown, N. Y., from Jan. 1, 1830 to Jan. 1, 1831. Champion, N. Y. 8.00; Rodman, do. 16.25; North Adams, 10.00; Oxbow, 9.12; S. Harbour, 55.87; Brownsville, 26.58; Alexandria, 2.75; Adams, 72.88; Lorraine, 12.91; Henderson, 10.25; Orleans, 1.94; Theresa, 5.50; Rutland, 5.44; Watertown, 108.83; Copenhagen, 2.00; Evans' Mills, 13.62; Cape Vincent, 17.50; Old Subscription, 8.23; Stows' Square, paid Rev. A. L. Craudall, 35.00; Lewis co. pr. Mr. Abbot, 13.87.—Total, 431.54.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

A SERIOUS APPEAL

To the Presbyterians of the United States, in behalf of the Board of Education of the General Assembly.

DEAR BRETHREN :—It is known to you that this Board was instituted by the Supreme Judicatory of the Presbyterian Church, in this country, with the view of *uniting* and *facilitating* our efforts to assist such pious and gifted young men as desire to become ministers of the gospel, but who have not the means of defraying the expense of a suitable education. You are aware, also, that the Board is dependent on the General Assembly for its existence, and for all the powers with which it is invested—that its members are appointed, and its transactions reviewed by that body, from year to year;—that it is *strictly* an *ecclesiastical* institution, amenable to the Presbyterian church, in her *distinctive character*, and of course, limited in its attentions and appropriations to her own sons, whom she is aiming to qualify for the labors of the Evangelical Ministry :—

Now the question, which we would respectfully submit to your serious consideration is—whether an institution, thus constituted, and having in view the object just named, has not strong claims upon your patronage and cordial support ? That an increase of Ministers of Christ, is desirable will scarcely be denied by any one, who believes the Bible, and regards, with christian sympathy, the deplorable state of the thousands, nay, the millions of mankind, that are destitute of the gospel. In our own connexion, there are hundreds of vacant congregations; besides many others that are but partially supplied. One minister, in many instances, having charge of several societies, among which his labours are divided : and these wants are multiplying with the rapid increase of the population of our new states and territories. And it is well known that one of the chief hindrances to the success of our missionary operations, both foreign and domestic, is the scarcity of well qualified men to perform missionary service. If we extend our views beyond the limits of these United States, we see in every direction, moral desolation, in a still more appalling form. Look at the British territory, to the north—at Mexico in the south-west, and at South America, where the obstacles to the spread of the gospel are fast giving way, and who, that loves the Redeemer and cares for the souls of men, can hesitate to acknowledge that more labourers are needed to gather in this great harvest? The revolutionary movements in Europe, we doubt not, are designed of Providence, to prepare the way of the Lord, by breaking down the high places of civil despotism and Papal influence. Here a door will soon be opened, if we are not greatly deceived, into a wide field of ministerial labour. Where shall we find men of the right stamp, to enter in, and do the work of evangelists? In Asia, and Africa, as also in many islands of the sea, a good beginning has been made, which, if not prosecuted with vigor, must, in all human probability, prove abortive. Fresh recruits of labourers from Christian lands must be furnished, for years to come, or the poor pagan, half won to Christ, will return to his idolatry; and Christendom will subject herself to the charge of parsimony and want of zeal, in the best of causes.

There remaineth much land yet to be possessed. Three-fourths of mankind are yet in heathenish darkness, or shrouded in the false and lurid drapery of anti-christian superstition. If ever the world is to be won to the obedience of Christ, and the acknowledgment of him, as the only Redeemer, it will be, by the blessing God, upon such means as he has seen fit to appoint. The preaching of the word is, by divine designation, the principal means of propagating the gospel, and of saving souls.

Is not an augmentation of ministerial force then, desirable? is it not closely connected with the glory of God? By what other instrumentality is the christian religion to be published to all nations? Other means have their use; but this is indispensable. Now we are not to expect this desirable increase of ministers, in a way of miracle, or without the use of appointed means on our part.—While we pray the Lord of the harvest to send forth labourers into his harvest; we must sustain the pious poor, whose hearts he has disposed to the work, while they are acquiring the requisite degree of mental culture, for the arduous and responsible service.

This is the precise and sole object of the Board, in whose behalf your favour is solicited. It proposes to aid and encourage every deserving and needy youth, in our communion, who manifests an earnest desire to devote himself to the work of the ministry. It aims to concentrate and systematize the exertions of the Presbyterian Church, in pursuance of its grand object; and bids fair, if properly

supported, to rear up in habits of attachment to the doctrines and discipline of the church at whose altars they are to minister. But these ends cannot be accomplished to any considerable extent, without the co-operation of the people of our denomination generally. The Board is the organ of the Church, designed to promote convenience impartiality and efficiency in this important concern. Its funds are composed entirely of the voluntary contributions of the friends of the cause, placed at its disposal, from year to year. And it ought to be recollected that, as this is a *Presbyterian* institution, and contemplates aiding those candidates only who are of that denomination; we cannot expect and do not presume to ask the patronage of any persons who do not belong to our religious connexion.

We ask you then, brethren, in the spirit of fraternal confidence, to sustain your own institution. It is not local in its character, or partial in its appropriations. It has no favorite schools or colleges—in the locating of its benificiaries, for the purpose of instruction; it neither claims nor exercises any power. Its object is to aid and encourage young men, during their whole course of study preparatory for the sacred ministry, whatever may be their location, upon the receipt of satisfactory evidence, as to their character and necessities. True, our efforts in this matter, are limited to our own denomination; and so we may, perhaps, be inclined to regard this as an objectionable trait in the character of the Board. But is it a reasonable ground of objection?—May not any denomination of christians unite, and act alone in their endeavors to promote the interests of religion, without incurring the charge of sectarianism or bigotry? We concede this right to others. We cheerfully unite with our brethren of other persuasions, in the Bible cause, and in every similar design involving no compromise of principle, or sacrifice of our own honest views of truth and duty. But in training ministers of the gospel, we verily believe, more will be done, in the aggregate, by the separate action of each sect, on its own plan, than can be accomplished by a nominal union, while there exists such a diversity of opinion among christians, in relation to ministerial qualifications, gospel order and ecclesiastical polity. These considerations must, we think, commend themselves to every sober and reflecting man's understanding.

May we not, then, count upon the assistance of our brethren, in this good work? By means of this Board and that of Missions, our denomination has now an opportunity to put forth its strength, and act with vigor, and through divine favor, with an efficiency correspondent to the space which it occupies in the American church. And never were the dispensations of Providence more propitious to evangelical enterprize than they are at present. Peace and prosperity pervade our happy country. God is pouring out his Spirit, and calling multitudes into his Kingdom. Many pious youth are offering their services, in the ministry of reconciliation, if they can but secure the requisite measure of intellectual culture. Shall we not extend to them a helping hand? There is a pressing demand for labourers, in the Lord's vineyard at present; and ten years hence, it will probably be *tenfold* what it now is. From every quarter of the inhabited globe, the cry is, "Come over and help us." The inhabitants of the isles are waiting to receive the Messiah's laws—the messages of truth and grace. Let us take courage—let us have faith in the divine promises respecting the Redeemer's Kingdom—let us come up to the help of the Lord against the mighty, with the prayer of faith, and those labours of love which God never fails to own and bless, for the furtherance of his Gospel.

And now, brethren, we close this appeal, indulging the hope that you will foward *speedily*, by mail or otherwise, such contributions, as will enable us not only to sustain the young men that are connected with the Board, but to afford assistance to several interesting applicants, who are anxiously waiting to know the result of their application. A considerable number of our beneficiaries are now well forward, in their education, and will soon be off our hands, if not interrupted; but, really, we shall not be able to support them to the end of their course, without more liberal contributions than we have been receiving for the last few months. And it is grievous to be obliged to turn away applicants of good promise, with ample testimonials, when we know that thousands at home, and millions in foreign lands, are suffering a famine of the word of life.

☞ Ministers are requested to read the foregoing to their congregations, on the Sabbath, accompanied by such remarks as they shall deem proper.

EDITOR.

PLAN

For the support of Public Charities.

WE have received a circular of the 2d Presbyterian church, in the city of Albany, N. Y. with which we are much pleased, giving the outlines of a plan for the above purpose. We copy the substance of it, omitting local matters, in the hope that other churches may be indu-

ced to follow the example, or adopt something of the kind, with such modifications as shall be deemed best suited to the peculiar circumstances of each.—The plan was adopted, it appears, in this instance, at a joint meeting of the Trustees and Session of the church. In explaining their views of the necessity of some such measure, they say :—"It may be proper to observe, that the reason for proposing a new plan is, that there is great expense and inconvenience in the common method of taking subscriptions and making collections. It is also supposed that the ordinary mode of soliciting funds is attended with bad effects on the cause of christian charity, and perhaps, also, at times upon the hearts of the contributors.

If an Agent is employed to raise contributions, he must be constantly travelling, at no small expense; and yet he can hardly address more than one or two congregations in a week. In the mean time, an able minister is thus taken from other duties. There is, therefore, a great loss, or misapplication of ministerial labour, and a portion of the funds raised must go to support the Agent. But, when we recollect, that, no one Agent, for one object, could go through all the churches in the land in many years;—and, further, that there are many different objects, for which funds are to be raised, it becomes quite manifest that there is too great a sacrifice of money and of valuable time, in the method of Agencies, as generally practised.

Furthermore, the present system is inadequate, in its operation; it is inefficient and often oppressive on individuals. A call may happen to be made on a man of business at a moment of pressure and difficulty. Many calls for extra efforts may be made within a few months. It seems right that every one should, upon calm and serious deliberation, survey the several objects of public charity, and set apart such sum as he thinks proper for each; and it is better that this be done deliberately, than under the influence of urgency, or importunate solicitation.

To remedy these inconveniences, it is proposed, that, for the public charities hereafter proposed, no public collections be made, nor subscriptions encouraged; but, instead thereof, the following course be pursued, viz :

1. That there be a list of objects made out and agreed upon; and let each member of the congregation determine what sum he will appropriate *monthly*, to any or all of these objects. He can give to all, or to such only as he deems most important.

2. Let the sums subscribed be *monthly :* it is thought best that the habit of making frequent appropriations to benevolent objects should be formed. They will not be much felt, if small, though frequent; and yet the amount to the whole congregation, will be great.—Those, however, who prefer paying for three, six, or twelve months at once, will of course, do so.

3. A committee, appointed by the congregation, is to have charge of collecting and applying the funds thus raised; of which an account is to be rendered once a year.

4. Every subscriber can withdraw or vary his subscription at pleasure.

5. It is recommended to parents to encourage their children to subscribe, even if the sums be very small. This is an important item of christian education.

Then follows the list of objects, such as the distribution of the Bible,—Education for the ministry,—Missions,—Distribution of tracts,—Sunday Schools, &c. with a form of subscription, and MEMORANDUM, demonstrating, that a congregation of fifteen hundred individuals, can raise $3.435 per annum, by contributing according to their various circumstances, from one cent to one dollar a month thus—

Suppose 500 persons to pay one cent per month, it will amount,			per annum,
to - - -			$60.00
500 at 6¼ cents		do.	375.00
250 do. 25 do.		do.	750.00
125 do. 50 do.		do.	750.00
125 do. 100 do.		do.	1.500.00
1500			$3.435.00

This is certainly a feasible plan; and if generally adopted by our churches, it is easy to see what an amount of money might be raised, even if no one in our communion should pay more than twelve dollars a year. On the plan hitherto pursued, if indeed it may be called a plan, many individuals are harrassed and oppressed, while the great mass of the people do almost nothing;—and some of our best institutions are languishing and ready to die for want of adequate support. The prejudice against soliciting agencies is very strong. Some change in our mode of operation seems necessary. Perhaps we shall do well to revert to primitive usage. Paul's plan was a weekly appropriation. "Upon the first day of the week, let *every one of you* lay by him in store, as the Lord hath prospered him, that there be no gathering when I come."

Extract of a letter from a Clergyman in N. Jersey to the Rev. Dr. Green of Philadelphia.

"In looking over the contributions to the Board of Education, I am grieved to see that the amount is so small; and afflicted by being informed that the Board are compelled to decline increasing the number of their beneficiaries for want of funds.

To aid in supplying every destitute family in the U. States with a Bible,—in planting Sunday Schools over the great Western Valley, and in sending forth missionaries to every unoccupied region, is doubtless incumbent on every christian. But without a great increase of educated ministers, your missionary operations must be cramped, and, without the influence of the living teacher, the Bible will produce, comparatively, little effect, and Sunday Schools will languish and die. If then, we wish Sunday Schools to flourish, the Bible to be read, studied and loved—and the light of the gospel to be carried to every dark corner of our land,—let us sustain our Education Board.

The prejudice existing, against the expense attending necessary agencies, I deem unreasonable. If the principal part of the salary of your General Agent were raised by specific contributions this prejudice might be allayed. Twenty individuals, giving $50 each, would be sufficient. *Cannot that number be found in the Presbyterian Church?*

Please to appropriate the amount of my order ($50) to the use of the Gen. Agent of the Board of Education."

The writer has our sincere thanks not only for the *substantial proof* of his zeal in the Education cause enclosed, but for his judicious remarks. We trust his suggestion, in relation to the prejudice referred to, will be duly regarded. It is, indeed, unreasonable; but as it exists, and is exerting a pernicious influence, all occasion for it should be removed if possible.

Duties of the Corresponding Secretary and General Agent of the Board of Education.

12.—1. It shall be the duty of the Corresponding Secretary and General Agent, to take special care of the office.

2. To keep the books of minutes, and all the necessary registers of beneficiaries —their names, recommendation, place of education, stage of education, date of reception, and amount of aid rendered.

3. To prepare all the regular business for the meeting of the Board, and of the Executive Committee—and so to arrange it as to facilitate the despatch of business.

4. T conduct the general correspondence of the Board and of the Committee, and prepare the matter for the Education Register, monthly, endeavouring to make it both profitable and popular.

5. To exercise a pastoral care over all the beneficiaries of the Board, to visit them as often as practicable, at least once in every year, and to hold correspondence with them as frequently as circumstances may require, so that the Committee may always be fully informed respecting them.

6. To take the direction and guidance of the various Agents which may be employed by the Executive Committee, maintain a constant correspondence with them, and keep the Committee fully advised of their proceedings, and

7. To do whatever may be necessary, under the direction, and with advice and consent of the Executive Committee, to secure and advance the prosperity of the education cause.

RECEIPTS

FOR THE BOARD OF EDUCATION,

up to the 15th ult. viz:

Churches of Great Valley and Charleston, by the Rev. Wm. Latta -	$7.06
General Agent—a balance	90.25
Seventh Church, Phila. by the Rev. Mr. Engles	60.00
Rev. J. Culbertson, Zanesville, Ohio, his donation	10.00
John Stille—annual subscription - - -	100.00
Auxiliary—Lebanon, Ohio, by Mr. Hardy - -	33.00
Church of Dillstown, by Rev. G. Duffield - -	5.00
Received previous to 23d of February	$ 305.31

—

The following since; viz:

From Church of Frankford, by Gen. Agent	$17.75
Fourth Church Phila. do.	10.00
R. and L. Pittsburg, balance do.	00.62½
Judge Darling, Reading Pa. do. - -	5.00
Wm. J. Williams of 6th Church, Phila. do. -	20.00
Conrad Hanse do. do. do.	30.00
	$83.87½

JOHN STILLE, *Treasurer.*

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary nodes will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concerts information may be given, as need it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations; and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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Extract from the Preliminary Letter to this Edition.

"As the original publication of the following Letters was prompted by unprovoked and violent attacks, and was made merely in self-defence, so the appearance of this new form is occasioned by a similar cause. After reposing in quietness for more than twenty years, they have been recently again called up to public view and subjected to these attacks. It is not deemed necessary to take any further notice than to say, that their violence and their offensive imputations have created a new demand for the work, and thus afforded an opportunity of presenting it to the public in a more convenient form.—This is the only reply that I at present intend to give to any recent assailant. And I hope that every candid reader, after attentive consideration, will be of the opinion that more was not called for."

The above work is published and for sale by HOGAN & Co. Pittsburg. Dec. 1.

THE

MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

MISSIONARY AND EDUCATION BOARDS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. MAY 1, 1831. NO. 9

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Extracts from the Journal of Mr. Meigs,

Jan. 2, 1829.

YESTERDAY attended our annual meeting for business. All the brethren were present, and much business, important to the mission, was transacted with great harmony. Though we are often called to discuss and decide questions, on which there is room for difference of opinion, as well as for selfishness to operate, it is a subject that calls for devout thanksgiving to the Author of peace and concord, that these virtues have so long been cherished and cultivated among us. We are often reminded of that beautiful expression of the sweet psalmist of Israel, "Behold how good and how pleasant it is for brethren to dwell together in unity."

12. Many workmen are engaged upon the buildings for the seminary, who, from their ignorance, laziness, and dishonesty, require a great deal of my time and attention. It is not in heathen lands as in Christian, where intelligent and honest men can be obtained to superintend, as well as perform, every branch of business. An honest and intelligent superintendent I have not been able to find. From the want of good workmen and a good market, where necessary articles may be purchased, building in this district is attended with much delay and many perplexities.

Quarterly Communion—Public Library—Prayer for Colleges.

12. Our quarterly season of communion, at which the members from all the stations are expected to be present, was at Batticotta to-day. Though it is attended with some expense and inconvenience, for those who live at a distance from the place of meeting to attend, yet the advantages of frequently coming together for this purpose are very great. While the members are scattered at the different stations, they feel that they are indeed a "*little* flock;" but when they all come together, they see and feel that they are not alone. They become acquainted with each other, and by coming together at the same table, though from different parishes, and of different castes, they learn to love each other, and to feel more and more that there is a common bond of union between them, uniting to each other and to their common Lord, by the most endearing ties. It furnishes us, also, with frequent opportunities of addressing them all together on the great and all important truths and duties of Christianity, and of exhorting them to walk worthy of the profession which they have made, and of their high and holy calling.

February 19. Have spent all the time that I could command for several days past in arranging, labelling, and making a new catalogue of our public library. Books, in order to be preserved in this country from the effects of the heat and moisture of the atmosphere, as well as from the numerous insects that eat them, require a great deal of care and attention. The library consists of 600 volumes, many of which are valuable and scarce books. It may be recollected, that our departed brother, Warren, bequeathed his library to the mission, which accounts in part for the number of volumes.

26. As this is the day set apart in our native land to pray for our colleges and other seminaries of learning, it was agreed by all of our members to spend it as a day of prayer for the same great object. It has proved an interesting and profitable day to me. If our friends in America feel the pressing necessity of far greater numbers of pious young men to supply the destitute churches there, and our immense frontier settlements, where as yet there are but few churches formed, what is the condition, and what are the necessities of six hundred millions of perishing heathen and Mohammedans, to say nothing of Roman Catholics and nominal Christians? We know something of their miserable condition, by living among them, and witnessing their abominable idolatries. We feel the need of hundreds and thousands more to come up to the help of the Lord against these mighty hosts. But where shall they be found? O that the Lord would pour out his Spirit in copious effusions upon all the colleges and seminaries in our land, and thus raise up a host of faithful preachers, to carry the good news of salvation into every dark corner of this miserable world!

March 6. That our own children may not be neglected while we preach the gospel to the heathen, we have a monthly service with them at our several stations, at which all the children, who are old enough to understand, are expected to attend. The meeting was here today, and I had much pleasure in declaring to them the simple, yet sublime and interesting truths of the gospel.

Labors of a Sabbath.

15. Sabbath. In the afternoon preached in the chapel to an attentive audience, consisting of our own families and servants; the workmen employed upon building for the seminary, the youth of the seminary, our school-masters, and the larger children in the native free-schools, and a few of the neighbouring men and women,—in all, about four hundred persons. A large part of these hear the gospel understandingly, and some few, we have reason to hope, profit by what they hear.

A few minutes after the morning service is ended, we hold a church meeting, at which our own families and the native members at the station, together with a few inquirers, attend. This is a meeting for prayer for a blessing on the word preached, and for the discussion of interesting subjects of faith and practice.

At 3 o'clock, P. M. attended a second meeting in the chapel for the benefit of our hired assistants and the members of the seminary.

At 4 o'clock went to the Gorham school in Sangaratta, about a mile and a half east of the station, and preached to the school and about twenty-five of the neighbouring men who commonly attend.---Here I often find a very attentive and interesting audience, though some are disposed to revile at what they hear. The greater part, however, appear to be persuaded of the excellence of the Christian religion, but say it is too strict for them, and that they are not able to live agreeably to its requirements.

In the evening held another meeting with about half of the young men in the seminary, at which they recite two chapters in the bible, to which they have attended in the course of the day.

In the afternoon of every Sabbath, a part of the native members of the church visit the schools in the several villages around us, catechise the children, and hear them read the scriptures; and the rest go into the villages to distribute tracts, and speak to the people on the great concerns of their souls. Though they often meet with much to discourage, they have also much to encourage them to persevere in their good work, as appears by the reports of their labours, which they make every Saturday evening. As between twenty and thirty are thus engaged, we may suppose that at least two hundred persons hear something of the gospel every Sabbath. As these people do not attend church, they would otherwise remain in heathenish ignorance.

The foregoing account may be considered a fair specimen of the manner of spending the Sabbath, when at the station. Mr. Poor and myself are not commonly both at the station on the Sabbath. During the last three years, it has so happened, that some one of the brethren has been absent from his station for want of health, and from other causes, by far the greatest part of the time. We have therefore taken turns in supplying these stations on the Sabbath.

REPORTS OF MISSIONARIES.

New-York.

From the Rev. G. G. Sill, dated, West Mendon,, N. Y. April 1st 1831.

Revival in West Mendon, N, Y.

In my last letter I stated our prospects to be more encouraging than they had been—one case of hopeful conversion had occurred, and that several were inquiring. I now have the happiness to communicate the intelligence of a revival of religion in this Congregation.

It has progressed very gradually and still for about four months, in which time between twenty and thirty have been made the hopeful subjects of divine grace.

A Church was organized by a commission of the Presbytery of Rochester on the first of March consisting of six members. Since the Church was formed the Lord's supper has been administered twice, and twelve members added upon examination, and five by letter. Of these twelve, eleven were the subjects of the present revival. The Church now consists of 12 Male and 11 Female Members. Meetings for religious conference and prayer, have been and are now attended three evenings in the week; besides these there are some small praying circles which meet weekly or semi-weekly. There appears to be at present as much engagedness & more of the spirit of prayer among christians than at any time since the revival commenced.

In view of what has transpired in this Congregation we may well exclaim, what hath God wrought? Two years and a half ago when I commenced my labours here there was not a male member of the Presbyterian Church living in the place. Five months ago there were no meetings for religious conference and prayer. Indeed when the first prayer meeting was held there was but one brother present belonging to the congrega-

tion, whom I could call upon to lead in prayer. Now there are nearly twenty that occasionally lead in our social meetings. Before the revival commenced there was not a family in the congregation, save that of your Missionary, in which worship was maintained, now there are thirteen.

Since my last report a Sabbath School has been established, and also the monthly concert of prayer, at the close of which a collection is taken up for the Assembly's Board of Missions.

PENNSYLVANIA.

From the Rev. J. L. Grant, Pastor of the 11th Church, Philadelphia, dated April 18, 1831.

Interesting Revival.

The period since I last addressed the Board has been one of no ordinary interest to our little Zion—and although there has been a continued manifestation of the gracious presence of the spirit among us, still the last six months has in a remarkable manner been characterised by his divine influences. Our congregation increases very fast; the house is well filled three times on the Sabbath, and our evening meetings through the week are well sustained; the Church seems to be aroused, the spirit of prayer is evidently among the people of God, and as an evidence of this, the preached word is attended by the invincible operations of the Holy Spirit, sinners of all ages have been seen to bow at the footstool of sovereign mercy. It has been truly a season of refreshing--The instrumentality which has been employed has been the plain exhibition of the doctrines of grace. The Church has been frequently called together, and the personal and relative duties of Christians explained and enforced, while sinners have been urged to an *immediate* compliance with the offers of mercy. The observance of days of Humiliation, Fasting, and Prayer, has been followed by happy results; unity of sentiment and feeling pervades the Church, and an increased love to the *doctrines* and *discipline* of our Church is plainly discovered. We have added to our number since I last reported to you, 46 on Examination, and 14 on Certificate; 31 of whom received the ordinance of Baptism. I have also baptised 13 children from the house-holds of professing parents.

MICHIGAN TERRITORY.

From the Rev. R. Pettibone, dated Ann Arbour, M. T. March 9, 1830.

I have organized a Town Bible Society, auxiliary to that of the county, and attended four of its meetings for business.

A Female Tract Society was formed previous to my coming. Another has been formed with reference to a monthly distribution; but the latter society has not, as yet, received its tracts and will not until the opening of navigation. From the Female Tract Society and from a benevolent individual, I have received and distributed one thousand pages of tracts---all that I could procure.

Two Sabbath Schools connected with the church and congregation, have been revived and continued during the winter; they are now in a very flourishing state.

In the cause of temperance I have not been inactive; I have delivered several addresses upon the subject in this, and in the towns adjoining. Opposition to this cause has been bold and spirited, but it is rapidly declining. Some. who, three months since, openly opposed it, have seen their folly, and have since become members of the Temperance Society. One distillery is abandoned, and one merchant and one innkeeper in this village, sell no ardent spirits.

The Bible Society organized in this town is small, but active and efficient. Every family within its limits has been visited and the destitute supplied with the scriptures excepting a few Catholic families who would receive no bible.

There has been a gradual increase of the worshipping congregation on the Sabbath and "brotherly love," abounds much more in the church than formerly.

There have occurred two instances of hopeful conversion among us of late, and some few individuals are enquiring, but still we have experienced nothing that may be called a revival.

As it respects this territory in general, I would state that it is much better supplied with Missionaries, than I anticipated. I have received such information respecting it that I have considered it unnecessary to spend time in exploring. This territory in general, is much better supplied with evangelical ministers than many parts of the state of New York. At present, I should not think it advisable to send any more Missionaries into this territory. Another year will probably open new fields of labour.

The importance of Missionary labour in this region is unspeakable. Emigration from all parts of the Union and from Europe, is extremely rapid. But a few years and this country will contain a large population. The soil is fertile and the climate more healthy than most countries equally new. *Now* is the time to gather and build up churches and prepare the way for Zion's prosperity in these western wilds. *Now* is the time to lay

the foundation upon which the superstructure shall rise, whose walls will be salvation and whose gates praise.

Virginia.

From Mr. John Dickey, dated Halifax county, Va. March 31st 1831.

My labours for some time, on the Sabbath have been equally divided between the two churches, Harmony and Carmel, situated about seven miles apart. I have also preached some during the week, in different parts of the country: but not as much as I wish to do, when I can obtain private houses conveniently situated for the purpose. The number of members in each of the two churches is very small; being about six in the one and eight in the other. Both of the houses of worship, are excellent buildings and are nearly new and of a very convenient size.

Since I have been here I have preached about 30 times—dilivered one address on the subject of temperance—visited a few families and distributed near 3000 pages of tracts most of them on my way from Baltimore to this place. In several families where I have staid, I have endeavoured to do something towards the instruction of the slaves, and have been gratified with the seriousness and attention which some of them have manifested. I am not so happy as to be able to report any conversions as the fruit of my labour, though I would fondly hope that there are some at least, who are setting their faces towards the kingdom of God. I expect next Sabbath to form a Bible Class at Harmony church, to meet every other Sabbath, immediately after preaching. As soon as we can get books, we intend commencing a Sabbath School. The severity of the weather, and my uncertainty with respect to my location, has prevented my attending to these useful institutions sooner. On the third Sabbath in May next, we expect to have a four days meeting at Harmony, which I hope will be attended with happy results to the church and the welfare of the cause of Christ in this region; at that time we expect to form a Temperence Society.

New York.

From Rev. J. Myers, dated Brockport, New York, March, 1831.

Revival in Brockport, New York.

At the close of the first quarter of the present year, very little had transpired in my congregation worthy of being reported. Appearances, indeed, began to brighten about that time, and several of the members of the church began to mourn over their stupidity and to awake to more activity and prayer. Soon some few appeared to wrestle with fervency for the descent of the Holy Spirit and the salvation of souls. But it was some weeks before there was any special seriousness manifested among impenitent sinners. The Lord, however, did not refuse to hear the prayers of his people and has since graciously granted us a little time of refreshing from his presence. Our village has been favoured with some precious drops from the cloud which has poured such rich showers of mercy upon Rochester and many other towns in this vicinity.

The first fruits of revival in this place were of an interesting character; and there was a heart-cheering prospect that the Lord was about to gather many souls into his kingdom from among his people. But scarcely had any expressed hopes of salvation before the spirit of sectarianism made its appearance, and very soon some (in our little village of three towering churches) seemed to think it their *duty* to preach and talk about the *mode* of baptism and other topics equally unimportant, and equally calculated to grieve the spirit of holiness and peace, and to divert the sinner's mind from the all important question "what shall I do to be saved?" The work, therefore, as might be expected under such circumstances has not been powerful or *very* extensive in the midst of us: still however, quite a number of souls have, as we trust, been brought out of darkness into God's marvellous light. I have not made nor heard any estimate of the whole number in the village: do not know how many have joined the Methodist and Baptist churches. At the last communion in our church, 14 were added on examination, and 6 or eight are expected to join us at our communion, the 1st Sunday in April. Some others are entertaining hope, who expect to join hereafter. The whole number added since my last report is 19—of these 15 were on examination and 4 by letter, making our present number of communicants 75. The number of children baptised is 8.

Our Sabbath School in the village has been kept up through the winter with rather more than usual interest. The average number of scholars who attend is from 30 to 40. There has been more than usual seriousness part of the time in the school: two or three have expressed hope of salvation.

My services on the Sabbath have been as usual—meetings for prayer, &c. have been more frequent, and I have a meeting one evening of every week designed especially for the instruction of the young converts.

I have preached several times during the winter in a neighbouring feeble congregation which is destitute of a minis-

ter: it is in the village of Holly, five miles west of this, on the canal. There also, the Lord has brought several souls hopefully to a knowledge of the truth as it is in Jesus. By my advice and assistance that congregation were induced to start a subscription for a meeting house, which succeeded beyond their expectations, and they are going on to build, the present season.

Dear Brother—this is indeed a *year of the right hand of the Most High* in this whole section of country. I believe every town in this county has enjoyed or is now enjoying some measure of the Holy Spirit's reviving and renovating influences. Upon some congregations the Great Head of the church has poured out large effusions of his grace, and brought many "wanderers home."

Ohio.

From the Rev. A. Leonard, dated Truro, Ohio, April 1st, 1831.

In the two and a half months since my last report, I have preached twenty eight sermons, and administered the Lord's Supper in Truro, assisted by brother Laboree. Some mercy drops have fallen on Truro. Four persons recently converted were added to our communion on examination; two of them (blessed forever be the God of mercy,) are my own children, my elder son of 21, and the other of 19 years. Previous to the communion we had worship in the meeting-house, either public or social, throughout the week on each evening, except Monday. Since the communion which was on the last Sabbath of February, we know of five other cases of hopeful conversion, and here again my special praise is due, and I trust excited; one of these is my fourth son, (the third living) a lad of 15 years. I have but one other child, a son of 11 years, and my prayer over him is—may the Lord be gracious to thee my son, and bring thee also into the ark of safety, his most gracious covenant for Jesus sake! It was thought advisable to appoint an enquiry meeting, for Wednesday evening after the communion. Two anxious persons attended this meeting. The second meeting nine attended, and on the third, the last we have held, sixteen attended; and we know also of some cases of conviction in which the persons have not attended the inquiry meetings. Our hope and our prayer to God, who hears and answers prayer, is that this may be the dawning of a bright, and glorious day in Truro. Surely there is compassion enough in the heart of a saviour, who could *die* to redeem his enemies, there is virtue enough in his blood which cleanses from *all* sin, and there is power sufficient in the invincible spirit of *all grace* to redeem, and purify, and subdue a multitude in this place. And we think we hear him saying unto us, "according to your faith, be it unto you." May he enable us indeed to bear in the arms of faith before his mercy-seat, the multitudes around who are living in sin, and are exposed to the agonies of the second death.

One token of better times is the fact that the Bible classes have increased from about twenty to sixty-seven members. This increase has been gained partly by special visitation for that purpose through the principal part of the congregation during the last month. I place much confidence in the efficacy of Bible classes as a means of conversion, and shall while I see that the late conversions among us, and the anxious persons were all members of the Bible class, and this gale of divine influence has taken in its range nearly all that were members except such as were previously pious.

New York.

From Mr. Alden Scovel, Columbiaville, N. Y. March 28, 1831.

Pleasing First Fruits.

While infidelity and consequently immorality have greatly prevailed, still there were some who could not unmoved witness the desolations with which they were surrounded. They felt and they were determined to act, and as the fruits of their efforts they soon established a large and flourishing Sabbath School. The average number of scholars during the winter past was not far from 120. This number will doubtless greatly increase during the summer months.—Teachers about 20—many of whom it is confidently believed have been savingly benefitted in consequence of their connection with this school—who while they taught others the way which led to heaven, have themselves been induced to walk in this way. Out of this institution has grown another of deep interest—I mean a Bible Class, which although at present not large, is nevertheless of increasing importance. It is in contemplation of soon forming another S. School. Since I came to this place I have uniformly attended to both of these institutions whenever circumstances and the nature of my engagements would permit. The monthly concert of prayer for Sunday Schools as well as that for missions are statedly observed. A Tract society has also been formed under the most favourable auspices. It numbers about 100 members. The monthly distribution is followed and has been attended with ve-

ry pleasing results. A church has also been organised, and at its organization it was composed of 11 members. Since that period there have been two communions. At the first which was administered by the Rev. Mr. Chester, 8 were admitted 6 on confession and 2 by certificate. At the second which was administered by the Rev. Mr. Searls, 7 were added, 4 by confession, and 3 by certificate. Two more had been examined and accepted by the session, but from considerations needless to relate they were induced to delay a public acknowledgment of their love to the Saviour. It is hoped however that they will have no difficulty of so doing when a similar opportunity may be enjoyed. We are therefore in a short time, through the tender mercy of God, who hath visited us from on high, almost thrice the number with which we commenced. And what is peculiarly pleasing, is that his spirit still appears to be hovering over us to convince, to comfort and to save. May the light of his presence still be enjoyed until all error and darkness shall be chased away from every mind. In the view of the prosperity which has attended us and the wants of the people, the Trustees have resolved if possible, to erect a neat and commodious house for public worship the ensuing summer. To effect this object they have pledged themselves for $1,000. And such has been the promptitude and liberality of many to sustain this resolution that the whole amount will probably soon be realized. Efforts will be made and are making to raise another thousand a broad, and the appeal thus far has not and the prospect is, will not, be made in vain; for manufacturing establishments present peculiar claims, and they are continually increasing in our country and it is well known from the experience of other nations, that if they are not early brought under the dominion of religious truth, they exert a powerful influence in corrupting the fountains of human happiness. Left to themselves, they soon naturally become the grand reservoirs of iniquity from which will flow forth desolation and death on all the surrounding population. Viewing them in this light, you as well as many others will doubtless rejoice, that efforts are making to establish in this place the institutions of the gospel on a permanent basis.

RESOLUTIONS OF PRESBYTERIES.

Presbytery of New York.

Most of the congregations within the bounds of this Presbytery have already been organized as Auxiliaries to the Board of Missions—and several of them have contributed liberally in aid of our funds. The general agent, in the course of a few days spent in the city of New-York, in the months of Dec'r and April, received for the Board more than $1200 in cash, & secured $600 more, which will shortly be paid into our Treasury. We received, a few days since, the pleasing intelligence, that the above named Presbytery, at their session, on the 19th inst. adopted without a dissenting voice, the following resolution in favor of the Board of Missions—viz:

Resolved, That while the Presbytery would leave the individual churches to their own deliberate and unbiassed choice of the particular channel through which their aid shall be extended to the cause of Domestic Missions, the Board of Missions of the General Assembly be, and it is hereby recommended to the affectionate regard and support of the churches, within the bounds of this Presbytery, and that this Presbytery become auxiliary to said Board on the plan recommended by the General Assembly.

Drs. Spring and Philips, and Mr. M'Cartee, ministers, Mr. Hugh Auchincloss of Cedar Street, Gaus Fenn of Rutgers Street, and Moses Allen of the Brick Church, were appointed a Corresponding ex. committee, to carry the above resolution into effect.

Presbytery of Philadelphia.

At the session of this Presbytery, April 20, 1831, the following resolutions were adopted with great unanimity—after which, subscriptions were opened, and four of the ministers present, pledged $280 towards the support of two missionaries in the foreign field—and thirteen members of the Presbytery gave pledges for the permanent support of *seventeen* beneficiaries of the Board of Education. No doubt is entertained, that both of these subscriptions will be greatly increased, and that the pledges given in the resolutions, will be promptly and fully redeemed.

Resolved, 1. That it is the deliberate opinion of this Presbytery, that it is the duty of the Presbyterian Church in these United States, to conduct Christian missions, both foreign and domestic, in her distinctive character.

Resolved, 2. That the Boards of Missions and Education of the General Assembly of the Presbyterian Church, are cordially recommended to the continued

support and patronage of all the churches under our care; and that Executive Committees of this Presbytery be appointed to correspond with those Boards.

Resolved, 3. That we as a Presbytery do agree and pledge ourselves to support at least two missionaries in the foreign field.

Resolved, 4. That the attention of all the sessions within our bounds be particularly directed to the foregoing resolutions as soon as may be, and that they be read from all the pulpits within our bounds before the meeting of the next General Assembly.

The foregoing is a true extract, from the minutes of the Philadelphia Presbytery.

S. G. WINCHESTER,
Stated clerk of Philad'a Presb'y.

Presbytery of Louisville, Ky.

At the late stated meeting of this Presbytery, the following preamble and resolutions were adopted by a vote of 10 to 5—viz:

"Whereas there is a great and growing diversity of feeling and effort among the Presbyterian Churches of the West on the subject of Missionary plans and efforts, Therefore the Presbytery of Louisville feel themselves imperiously called upon to present, to the churches under their care, their views on this important subject, which they do in the following resolutions.

1st, *Resolved*, That the transaction of Missionary business, as appertaining to the Church in her distinctive character, is too sacred to be safely confided to any irresponsible and self-created body.

2d, *Resolved*, That we consider the present organization of the Board of Missions of the General Assembly as most consistent with the order, and most conducive to the peace and purity of our church.

3d, *Resolved*, That we consider it more proper for the Presbytery of Louisville to be Auxiliary to the Board of Missions of the General Assembly, than to any other Missionary association or body.

4th, *Resolved*, That inasmuch as so many inroads have been attempted upon the Presbyterian form of church government, it has become in the view of Presbytery indispensible, that a decided stand be made in this matter, and while they would deprecate any amalgamation of the Board of Missions of the General Assembly and the A. H. M. Society, they would be pleased to see all the members of the Presbyterian church harmoniously engaged in Missionary operations through the Board of Missions of the General Assembly.

The following persons were appointed a "Special Corresponding Executive Committee" on the plan recommended by the Board, viz:

Rev. Geo. W. Ashbridge, *Chair'n.*
Dr. Harrison, Cor. *Sec'y.*
——— Casedy, *Treas'r.*
Rev. Archibald Cameron,
Rev. Jos. L. Marshall,
Rev. Wm. Scott,
Rev. Jas. Hawthorn,
Samuel Harbison,
William Hewlett,
William W. Laws,
James Pomeroy.
Abijah Bayless.

Presbytery of West Lexington, Ky.

The following minute and resolution were adopted by this Presbytery at its late stated meeting, and published in the Western Luminary of April 13th, 1831.

A memorial from the church in Frankfort respecting the General Assembly's Board of Missions and the Home Missionary Society was read and ordered to be laid on the table. Four resolutions presented by Dr. Blythe, respecting said societies were also read and the subject discussed for some time, after which the following preamble and resolution were moved as a substitute, and after considerable debate were adopted in the words following, viz;

Whereas a memorial from the Frankfort church was presented to this Presbytery, requesting them to unite in a petition to the General Assembly in favour of a union between the Assembly's Board of missions and the Home Missionary Society; therefore.

Resolved, That we disapprove of this attempt to unite these two Societies at present, and do hereby declare our preference for the General Assembly's Board of Missions, and express our strong desire that our churches will continue to support said Board, and enable it to carry on with vigor its plans for blessing the destitute in our land with the gospel of peace.

The vote on this motion stood, *Yeas* 17 *Nays* 6.

Presbytery of West Tennessee.

The following resolutions were unanimously adopted by this Presbytery, at its stated spring meeting, and we have reason to believe, that similar resolutions have been adopted by the Presbytery of Shiloh.

1. Resolved, that this Presbytery highly approve the plans and operations of the Assembly's Board of Missions, and particularly as they regard the valley of the west.

2. Resolved, That this Presbytery view the union of all the churches throughout the bounds of the Assembly with their Board, as an object greatly to be desired, and as an event which will bring the greatest good and prosperity to this branch of the church.

3. Resolved, That this Presbytery will take effective measures to further the objects of the Board, by attending annually to the collection and forwarding of the funds which have been, or may be, subscribed in their congregations as auxiliary to the Board.

The above is a true copy from the records of Presbytery.

DUNCAN BROWN, Stated Cl'k.

Presbytery of Holsten, East Tennessee.

A few days since we were furnished with the following extracts from the minutes of this Presbytery, which we believe have not before been published.

Leesburg Church, April 6th, 1830.

"Resolved, unanimously, that this Presbytery form itself into a Missionary society, auxiliary to the Board of missions of the General Assembly, and earnestly recommend to all the Sessions within our bounds to form societies, on the plan recommended by the Board, auxiliary to this society.

Rogersville Church, Oct. 4th, 1830.

Mr. Matthew Stephenson of Leesburg, was unanimously chosen Treasurer for the missionary society.

The Rev. L. G. Bell, Messrs. John G. Easton and John Stephenson, were appointed an Executive Committee, for the same society for the term of one year."

From the above named Committee, we have received a very interesting communication, respecting the vacancies and missionary stations within the bounds of the Presbytery, accompanied with an earnest request for the speedy appointment of at least, *five* missionaries. The Chairman of the Committee says,—"The churches under our care, embrace upwards of 1800 members, and it appears that upwards of *twelve hundred* of these are *totally destitute of the ministry.*"

It is the ardent desire and purpose of the Board, to locate in this field, as speedy as possible, at least three missionaries.

Presbytery of Washington, Pa.

Extract from the minutes of the Presbytery of Washington, at their sessions in January, 1831.

"The Committee appointed to define and report on the powers of the Executive Committee of Correspondence with the General Assembly's Board of Missions, reported, and recommended the following points as requiring the special attention of said committee, and falling within the scope of their powers, viz.

1. To receive generally applications for aid from feeble congregations within the bounds of this Presbytery, which have pastors or stated supplies: and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the Treasurer of the Assembly's Board, and be subject to the order of said Board.

3. To select and recommend to the Executive Committee of the Board of missions, Missionary fields and missionary laborers; and also to locate such missionaries as may be sent to them by the Board for specific instructions.

Ordered that the members of Presbytery pay over all monies collected for the above object, to the Treasurer of the Corresponding Committee on missions.

Resolved, that the above-mentioned Committee on missions, report annually to this Presbytery; and that any three of them be a Committee for the transaction of business.

The committee consists of the following members viz:—The Rev. John Anderson, D. D. Elisha Macurdy, Thomas Hoge, James Hervey, David Elliott, and John McCluskey.

The Rev. Thomas Hoge, was appointed the Treasurer and Secretary of the Committee, to whom all monies shall be paid, and all communications addressed.

The Presbytery of Bethel, S. C.

Rev. and Dear Sir.

I am directed officially to announce to the Executive Committee of the Board of Missions of the General Assembly, that the Presbytery of Bethel have resolved to become auxiliary to the Board of Missions of the General Assembly, that the Presbytery have directed the congregations under their care to organize themselves into associations auxiliary to the Presbytery that the elders in each congregation be authorized to act as a board of Managers in the said associations, and that they are required to make an annual report to the Presbytery of

their doings and of their collectors for this object.

Yours in our common Lord.

JOHN B. DAVIES, S. C.

The Presbytery of Newton.

"At a meeting of the Presbytery of Newton held at Belvidere, N. J. April 26th, 1831, the following resolutions upon the subject of Missions were adopted.

"1. That this Presbytery cordially adopt the sentiment, that it is the duty of the Church in her distinctive character to conduct the whole subject of Christian Missions.

"2. That this Presbytery become auxiliary to the Assembly's Board of Missions; and that they earnestly recommend this Board to the attention of all their Churches.

"3. That in dependance upon divine assistance, we will raise six hundred dollars this year for the Assembly's Board of Missions, and request that two missionaries be appointed to labour within our bounds for the ensuing year.

"4. That Messrs. Campbell, Castner, Shafer, Candee, Ministers, and Messrs. Sherrard, J. Y. Miller, and Stiger, Elders, be a corresponding executive committee, on the plan recommended in the last report of the Board.

FOREIGN MISSIONS.

"Having received a circular from the Presbytery of Baltimore requesting our co-operation with them in efforts to promote the extension and enlargement of Foreign Missionary operations, on consideration; Resolved,

"1. That the object is highly important.

"2. That as soon as the General Assembly shall mature a plan of operation on this subject, and, send it down to their Churches, we will co-operate with our brethren of other Presbyteries, and use our best endeavours to extend the Redeemers kingdom to the ends of the earth.

J. GRAY,
Cl'k of Presb'y."

REPORTS OF AGENTS.

The Rev. S. H. Crane, general agent reports, that he has recently visited St. Louis, Missouri, and secured for the Board in that place, upwards of 130 dollars. He has also visited several other places, and some Presbyteries, and presented statements respecting the Board, which were favourably received.

Mr. Alfred Hamilton, Agent in Tennessee, reports seven additional auxiliaries in Middle Tennessee, in most of which, liberal subscriptions, in proportion to the members and resources of the congregations, were made.

In reference to the moral condition of the people in some parts of that country Mr. H. gives the following melancholy and affecting description—We earnestly hope, that his repeated and solemn calls for ministerial help, will not be made in vain. May the spirit of the Lord constrain some of the devoted heralds of the cross to go forth, without tarrying, and build up the wide spread moral wastes of the South West.

"The state of the churches in this land is lamentable indeed. With the exception of a glimmering light here and there, darkness resteth upon the land and gross darkness covereth the people. The churches in the North and East can have no just idea of the wants of this land—wants which ought to and which do wring the feeling, pious heart with intense pain. Multitudes upon multitudes are living without the fear of God before their eyes; and the few who do love the ways of Zion, mourn in secret places, but have none comparatively to administer to them the consolations of the Bible—none to apply the healing balm of Gilead. There are wanting in these two Presbyteries; West Ten. and Shiloh, at least 20 faithful and devoted heralds of the cross, to fill simply the vacancies which exist. Even with that number in the field, there would remain yet much land to be possessed. The narrative of the state of religion given at the late meeting of the West Ten. Presbytery, was the most gloomy one I have ever heard. Certainly my dear brother, if God do not make bare his arm for this part of the great valley, the churches must perish, infidelity and love of the world, its wealth and pleasures must prevail, vice and wickedness of every kind, like some vast and tremenduous whirlpool, like the Norwegian Maelstroom, will engulph the land and bear down in the fearful vortex, the nearest, the dearest, and best interests of souls, to irremediable and eternal destruction!"

Disregard of the holy Sabbath prevails to an alarming extent; this, too, amongst many who are professedly on the Lord's side. From this fruitful source, vice of every form, and iniquity of every hue flow forth. And like streams from poisoned fountains, or like the malaria which encircles the deadly Upas, they infect the moral system with disease.

APPOINTMENTS.

Mr. E. H. Walker for one year to the 2d church, Mount Morris, Livingston county, N. Y.

Mr. W. A. Stevens for one year to West Chester, Chester county, Pa.

Mr. Joseph Reid for one year to Presbytery of Cincinnati, Ohio.

Rev. Samuel Bell for one year to Christiana, Del.

Rev. J. L. Sloan for six months to New Shiloh, Union and vicinity, Tenn.

Rev. E. H. Snowden for 1 year to St. Augustine, Florida.

Mr. A. Torrence for one year to Cleaveland, Ohio.

Rev. C. Stewart for one year to Eaton, Preble county, Ohio.

Rev. A. O. Patterson, for three months to the valley of the Mississippi.

RE-APPOINTMENTS.

Mr. A. Scovel for one year to Columbiaville, Columbia county, N. Y.

Rev. S. L. Crosby for one year to Bloomsburg, Briar creek and Berwick, Pa.

Rev. A. B. Quay for one year to Dillsburg, York county, and Petersburg, Adams county, Pa.

Rev. Joshua Moore for two weeks Missionary Agent in Pennsyl'a and N. Jersey.

Mr. N. L. Rice for six months to Morrisville and Yardleyville, Pa.

Rev. J. Rhoads for one year to Northmoreland, Braintrim, and Windham, Pa.

Rev. Jonathan Winchester for one year to the counties of Loraine, Huron, Sandusky, Wood, Henry and Williams, Ohio.

Rev. Peter Monfort for three months to Hancock county, Ohio.

Mr. John A. Mitchell, for one year under the direction of the Harmony Presby., SC.

LETTERS RECEIVED,

From 20th March to 20th April.

W. Smith, NC. A. Kyle, Ky. G. W. Warner, O., N. W. Calhoun, Va., J. S. Ball, Mo., L. F. Leake, 2, O., A. Bronson, NY., J. L. Wilson, O., A. E. Campbell, 2, NY., J. Blythe, Ky., I. Flagler, NY., A. O. Patterson, Pa., N. Gould, 2, NY. J. Burchard, NY., J. H. Gillespie, Ala., J. Stoneroad, 2, Va. J. L. Bellville, O., S. L. Crosby, Del., A. Hamilton, Tenn., R. Pettibone, MT., R. Sears, NY., O. V. Hamlin, Pa., A. Coe, 2, NWT., T. Thomas, O., J. C. Gillespie, Tenn. A. B. Wilson, Pa., G. Printz, Pa., A. Torrence, Pa., G. W. Ashbridge, Ky., A. Alexander, NJ., W. M'Jimsey, Pa., J. Dyke, Tenn., J. Paine, Va., W. K. Stewart, Ill., B. Bean, Md., J. P. Fenner, Tenn., J. Wolf, O., G. Duffield, Pa., S. Sturgeon, Pa., P. Monfort, O., W. Chester, NY., W. Brobston, NC., J. Myers, NY., C. Long, NY., A. O. Hubbard, Pa., D. A. Sayre, Ky., G. W. Kennedy, Md., L. B. Sullivan, NY., Elders Providence, Ill., J. Andrews, Pa., S. Peck, 2 NY., N. L. Rice, Pa., S. Smith, Pa. E. M'Vaugh, Pa., H. Halsey, NY, W. Gray, 2, O., J. Dickey, Va., J. A. Mitchell, S. C., J. Montgomery, Ia., A. Scovel, NY., J. Smith, Va., J. Glenn, Pa., W. F. Houston, Pa., S. Cowles, O., A. B. Quay, Pa., W. Hughes, O., J. Winchester, O., I. Todd, Pa., J. Pitkin, O., J. Grisham, SC., J. Huntington, NJ., P. Chamberlain, Pa., T Cratty, O., A. Leonard, O., J. H. Logan, Ky., E. D. Andrews, NY., T. B. Clark, O. T. Beer, O., F. Herron, Pa., J. Schaffner, O., S. H. Terry, Pa., J. Rhoades, Pa., S. Scovel, O. S. Gazley, O. J. M'Kinney, O. T. E. Hughes, Ia. D. M'Intyre, NC. A. O. Patterson, Pa. G. G. Sill, NY. A. Aten, O. H. Hamil, NY. G. Crozier, Tenn, J. Hoge, O. R. Lee, O. T. Barr, O. S. Hubbard, NY., F. Monfort, O. C. Cist, O. Trust's St. Augustine, Florida, W. G. Campbell, Va. S. Thompson, Pa. H. B Funk, O. L. C. Rutter, O. D. C. Allen, O. J. S. Weaver, O. H. Patrick, Tenn. S. Wilson, Pa. G. Vaneman, Pa.

New Auxiliaries.

Kenhawa, Va. Mossy creek, Va. Union in Augusta, Va. Augusta, Va. Staunton, Va. Bethel, Tinkling Spring and Waynesboro', Va. Hebron, Va. Lexington, Va. Fairfield and Timber Ridge, Va. Bethesda, Va. New Monmouth, Va. Falling Spring, Va. High Bridge, Va. Salem, Va. Fincastle, Va. Ebenezer, Tenn. Shelbyville, Tenn. Bethesda, New Providence, Tenn. Unity, Tenn. Fayetteville, Tenn. Bethany, Tenn. Little Harpeth, Tenn. South River, NC., Keene, O. Providence, Ill. Allen, NY.—Total 455.

Account of Cash received by the Board of Missions of the General Assembly, of the Presbyterian Church, from the 19th of March to the 20th of April, 1851.

Albany, N. Y. Collections in 2nd Presb. Church, per Chas. B. Webb, Tr.		$100 00
Alexandria, Huntingdon co. Pa. Collections in part for 1829 and 1830, per John Porter, Tr.		20 00
Augusta Church, Va. Aux. Soc. per Rev. L. F. Leake,		21 00
Donations per do.		2 12½
Bonhomme, Miss. Aux. Soc. Rev. J. S. Ball,		7 50
Bridgeton, N. J. Monthly Concert col. per L. Stratton,		32 00
Baltimore, Md. Alex. Fridge per Rev. J. T. Russell,		50 00
Alex. McDonald, per	do	50 00
Alex. Brown, per	do	50 00
Wm. McDonald, per	do	50 00
George Morris, per	do	25 00
Jas. Armstrong, jr. per	do	25 00

Baltimore, Md. Wm. W. Taylor, per do		25 00
George Brown, per do		20 00
Jas. Campbell, per do		10 00
Jos. Taylor, per do		10 00
James Swan, per do		10 00
Robt. Gilmore, per do		10 00
Rev. Wm. Nevins. per do		10 00
Mrs. T. Kelso, per do		10 00
Henry Bird, per do		5 00
Francis Hyde, per do		5 00
Peter Neff, per do		5 00
S. Brown, per do		5 00
J. D. Armstrong, per do		5 00
O. Kellog, per do		5 00
Dr. G. S. Gibson, per do		5 00
Wm. Wirt, Esq. per do		5 00
A. S. Boggs, per do		5 00
J. M'Clelland, per do		5 00
Jas. Cox, per do		5 00
James Beattie, per do		5 00
A. George, per do		5 00
Wm. Hays, per do		5 00
Jas. Wilson, per do		5 00
John A. Conklin, per do		5 00
Dr. W. H. Clendenen, per do		5 00
James Ramsey, per do		5 00
Miss Jane Armstrong, per do		5 00
D. M'Intyre, per do		5 00
George Carson, per do		5 00
A. George, jr. per do		5 00
Mrs. Turnbulls family. per do		2 50
Donation from several individuals per do		6 00
Aux. Soc. 50 cent plan, 1st Presb. Church in part, per do.		52 50
do 2nd do per do.		8 00
Bellbrook, Ohio, Aux. Soc. per Rev. J. L. Bellville,		3 25
Bethel Congregation, Va. Aux. Soc. per Rev. L. F. Leake,		15 50
Donation, per do		2 50
Bethesda Church, Va. Aux. Soc. per do		5 50
Bethsalem, Tenn. Aux. Soc. per Rev. Alexander Hamilton,		3 50
Donation, per do		1 00
Bostick's Store, N. C. Donation from Rev. D. M'Intyre,		75 00
Brooklyn, L. I. Donation from several individuals, per Rev. J. T. Russell,		10 50
Blairsville Bethel Congregation. Aux. Soc. per J. Cunningham,		30 00
West Union, do per do		16 25
Connellsville, Fayette co. Pa. Alex. Johnson, Esq. his subscription for 1830,		100 00
Coshocton, Ohio. Aux. Soc. per Rev. G. W. Warner,		2 25
Cold Spring, N. J. Col. in congregation, per Rev. A. Green, D. D.		4 92
Cash. Returned by a Missionary, per Rev. Dr. Miller,		25 00
Ebenezer, Tenn. Aux. Soc. per Rev. A. Hamilton,		1 50
Emmettsburgh, Rev. Robert S. Grier, per Rev. E. S. Ely, D. D.		10 00
Mr. John M'Kee, per do		5 00
Mr. John Stewart, per do		3 00
Mrs. Barr, (lately deceased) per do		20 00
Easton, Pa. Aux. Soc. per Rev. J. Gray,		13 60
Fairfield and Timber Ridge, Va. Aux. Soc. per Rev. L. F. Leake,		14 50
Donations, per do		2 25
Falling Spring, Va. Aux. Soc. per do		2 50
Fayettville, Tenn. Aux. Soc. per Rev. A. Hamilton,		5 00
Donations, per do		31
Fincastle, Va.		6 50
Gallatine, Tenn. Collection from Messrs. Sloanes, per Rev. J. R. Bain,		3 00
Gravel Run, Pa. auxiliary society per Rev. P. Chamberlain,		3 00
Hopewell, Ky. auxiliary society by Rev. S. Steele, per D. A. Sayre,		13 50
Hebron congregation, Va. auxiliary society per Rev. L. F. Leake,		35 25
High Bridge, Va. auxiliary society per do		6 50
Keene, Coshocton county, Ohio, auxiliary society per Rev. G. W. Warner,		14 75
Kenhawa, Va. auxiliary society per Rev. L. F. Leake,		51 25
donation from several coloured individuals per do		2 67
Lexington, Ky. Rev. J. Blythe, D.D. subscription,		20 00

Lexington, Va. auxiliary society, per Rev. L. F. Leake,	4 00
donation per do	50
Little Harpeth, Tenn. auxiliary society per Rev. A. Hamilton,	3 00
Lambertsville, N. J. auxiliary society per Rev. P. O. Studdiford,	11 12
Lower and Middle Tuscarora, Pa. collections per Rev. J. Coulter,	20 00
Mount Pleasant, Ky. auxiliary society by T. T. Skillman, per D. A. Sayre,	15 00
Muddy Run, Ohio, auxiliary society, per Rev. J. L. Bellville,	6 25
Madison, Ohio, Donation from Rev. J. Winchester,	5 00
New Providence, Va. auxiliary society per Rev. L. F. Leake,	21 00
donations per do.	1 00
New Monmouth, Va. auxiliary society per do	3 00
New Providence, Tenn. auxiliary society per Rev. A. Hamilton,	1 50
New Providence, Ky. auxiliary society by Rev. T. Clelland, D. D. per D. A. Sayre,	16 00
New Brunswick, N. J. auxiliary society, per Rev. J. H. Jones,	37 00
donation from M. Wilkins, per do	1 00
Newark, N. J. auxiliary society 3d church, additional, per Rev. J. T. Russell,	2 50
weekly cent collection per Dr. J. G. Goble, per do	6 81
New York, auxiliary society Wall street church per Rev. J. T. Russell,	215 00
annual subscription of Robert Lenox, Esq. 1830 per do	100 00
annual subscription of Dr. J. R. B. Roger, per do	25 00
auxiliary society Rutger's street church, per do	112 50
donation from Benjamin Strong, per do	20 00
do Cyrenus Beers, per do	20 00
do G. W. Strong, per do	10 00
do Rev. James V. Henry, per do	10 00
do Mr. John Moreland, per do	5 00
do Messrs. Weed & Little, per do	2 00
Oxford, Va. auxiliary society per Rev. L. F. Leake,	6 12½
donations per do	1 87½
Oxford Presbytery, Ohio, per Rev. P. Monfort, Treasurer,	8 50
Philadelphia, auxiliary society of Sixth Presbyterian Church, additional,	5 00
do per James Crowell,	100 00
do per Rev. S. G. Winchester,	74 50
do per do. J. N. Dickson 10, C. Hanse 10, D. W. Prescott 10,	30 00
donation from a member of 1st Presbyterian Church,	1 00
donation from William F. Geddes,	10 00
Pisgah, Ky. auxiliary society per Rev. J. Blythe, D. D.	22 50
donation from J. Elliott, per do.	50
Pittsburgh, Pa. bequest of W Semple, deceased, per his executors,	50 00
Pembroke, N. J. donation from Rev. Lot B. Sullivan,	20 00
Richmond, Va. "O" per Rev. A. Converse,	10 00
Richland, Pa. auxiliary society per Rev. J. Glenn,	7 00
Rockland, Pa. auxiliary society per do	6 00
Scott county, Ky. a friend per D. A. Sayre,	6 25
Staunton, Va. auxiliary society per Rev. L. F. Leake,	1 50
donation per do	1 00
Salem, Va. auxiliary society per do	3 00
Shelbyville, Tenn. auxiliary society, per Rev. A. Hamilton,	11 50
Shippensburg, Pa. auxiliary society per Rev. H. R. Wilson,	25 00
annual contribution from do.	10 00
donation from do	2 00
Springville, S. C. from John S. Davis, per Rev. E. S. Ely, D. D.	5 00
Tinkling Spring and Waynesborough, Va. auxiliary society per Rev. L. F. Leake,	16 50
donation per do	50
Unity, Tenn. auxiliary society per Rev. A. Hamilton,	4 50
Venice, Ohio, monthly concert collection per Rev. T. Thomas,	11 00
donations,	6 00
Walnut Hill, Ky. auxiliary society by J. Todd, per D. A. Sayre,	13 50
Washington, Pa. donation from W. Wallace,	5 00
Waterford, Pa. auxiliary society per Rev. T. Chamberlain,	3 00
Woodfield & Malaga, Ohio, auxiliary society per Rev. S. Cowles,	1 00
donation from do	4 00
Yellow Spring, Ohio, auxiliary society per Rev. J. L. Bellville,	20 00
Missionary Reporter, from sundry subscribers	68 25
	$2491 55

SOLOMON ALLEN, *Treasurer.*
No. 34, S. Third street, Philad.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

THE GREAT COMMISSION.

"And he said unto them, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned:" Mark xvi. 15 & 16; compared with Matt. xxviii.19 & 20, and Luke xxiv. 44.

We have before us the *commission* which Christ gave to his apostles, a short time before his ascension to glory. The two other inspired writers, referred to, give us substantially the same account of its import, together with some brief notices of the manner in which it was designed to be executed, and the promise with which it was accompanied. We are to regard this commission, therefore, as emanating from the fountain of all power; as being indubitably authentic; and as furnishing ample authority for the faithful and fearless discharge of the sacred functions therein prescribed. The APOSTLES are here commanded, by the Risen Redeemer, no longer to confine their evangelical labors within the limits of Judea, but to go forth, as extensively as possible, into all the world, and preach the GOSPEL, the glad tidings of salvation to every creature, to every human being, to every descendant of Adam, to whom access can be obtained, without distinction, and without limitation. The middle wall of partition is broken down; the veil of the temple is rent asunder; the ransom for captive souls is paid; an everlasting righteousness is announced as unto and upon them that believe; life and immortality are brought to light; the grace of God appears unto all men, and all are invited to participate of its liberal provisions. Nor are these precious overtures of mercy to be despised with impunity: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This awful appendix, or (if we may so call it) *sanction* of *the Evangelical Law*, is to be published along with the joyful message of grace and glory. The design of this momentous declaration is manifestly good and useful. Let it be carefully noted, by every one who hears the Gospel; that, while it warrants the sinner to lay hold on eternal life by faith in the Son of God, it also premonishes him, that, if he will not come to Christ, that he may have life, he must die in his sin, with the wrath of God abiding on him. And as the life and death, the salvation and perdition, here spoken of, are placed in contrast with one another, and relate to the same class of subjects, namely, sinners of the human race, the principles of sound Biblical interpretation oblige us to admit, that they are alike complete, both in *kind* and *duration:* so that, if the believer be completely and eternally saved, the unbeliever will be completely and eternally lost. So runs the closing sentence of the final Judgment: 'And these shall go away into everlasting punishment'; but the righteous into life eternal:' Matt. xxv. 46.

The Gospel, then, is to be preached to all the world, to every creature; and its acceptance is to be urged by promise and by penalty; by an assurance of endless felicity to him that believes, and a threatening of endless misery to every one who rejects the gracious message. The APOSTLES undoubtedly understood their Master's orders; and the sacred history informs us that they proceeded, straightway, to carry them into effect: "After the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God; and they *went forth and preached every where*, the Lord working with them, and confirming the word with signs following."

But these holy men, however prompt to obey, and however well they might be furnished for the work, could not *fully* accomplish the design of the Saviour, in regard to the propagation of his Gospel. Though inspired, and endued with miraculous powers, they were mortal men, they could not continue in the work, by reason of death. We are astonished and delighted indeed in reading the history of their achievements. The weapons of their warfare were mighty; the truth was wonderfully efficacious under the ministration of the Spirit. Multitudes of souls were rescued from the dominion of sin, and turned from dumb idols to the service of the living God. But the career of these primitive ministers soon terminated. The lapse of a few years bore them to their eternal rest, while the world was yet far from being completely evangelized; so that, had the commission in question been limited to the age of the apostles, the progress of the Gospel would have been arrested by the death of its first ministers. But the truth is, this commission was given to the church of God, to that blood-bought community which lives and grows under the smiles and guardianship of her immortal King and Head. Now the church has a MINISTRY, instituted for her edification, and designed to be exercised, in succession, by men called of God, and endued with various gifts and graces. This is evident from the fact that Christ has directed his

disciples to "pray the Lord of the harvest, that he would send forth laborers," and has ordained that "they who preach the Gospel shall be maintained, so that they may be in circumstances to give themselves *wholly* to their appropriate work."

The *promise*, moreover, which accompanied the commission, demonstrates beyond all reasonable doubt, that it had a prospective bearing: "Lo, I am with you alway; even unto the end of the world!" Matt. xxviii, 20. It is not said, I am with you *till death*, which might have been said, with a personal reference to those whom the Saviour immediately addressed; but I am with you alway, *every where* and *in all perils*, till the end of the world. But the *Apostles* could not be ministers in the church, on earth, till the end of the world; and yet we are not to suppose that our Lord uttered words without meaning. Is it not perfectly plain, therefore, that this promise was made to the Christian Ministry, then, embodied in the *Apostles* but which was intended to be perpetuated, in the church, till the end of the world, for the accomplishment of the Redeemer's gracious designs?

This order of our blessed Master has not been, as yet, fully executed: and yet it is in full force. The obligation which it imposes upon the ministers of Christ to, go into all the world, and preach the Gospel to every creature, is nowise diminished. But how can they go and preach, except they be furnished, sent, and supported? Ministers of the Gospel are, in a qualified sense, the property of the church. They are reckoned among the gifts which her ascended Lord bestowed upon her: She is bound, therefore, to bring their agency into operation. She must use proper means to procure them, in sufficient numbers, and with suitable qualifications. She must rear them up, and send them forth, and sustain them, in their arduous work, by her prayers and her charities. "We," says Paul to the Corinthians, (2 Epis. iv. 5.) "preach, not ourselves, but Christ Jesus, the Lord; and ourselves your servants, for Jesus' sake."

All faithful ministers of the Gospel act under the commission before us; and a persuasion that it is in full force, and will continue so, till the end of the world, has given rise to Education and Missionary exertions. It is, or ought to be, the common aim of all christians to publish the Gospel throughout the whole world; that every human being may hear it preached, and have an opportunity of sharing in its inestimable benefits. Christendom is not yet, however, more than half awake on this interesting subject. Great things have been done, whereof we are glad, and for which we give thanks to the God of all grace. But much, very much, remains to be accomplished. The *dark places* of *the earth, are large places;* and *they are filled with* the *habitations of cruelty.* More than three fourths of mankind are, at this moment, destitute of the light and influence of the blessed Gospel; and the resistless tide of time is bearing them, on its bosom, to the judgment seat. O when will the earth be filled with the knowledge of the Lord? And when will Christians awake out of sleep and put forth their combined efforts to save the souls that are perishing for lack of vision? Surely Christian Missions, whether foreign or domestic, have high and holy claims, upon all who love the Lord Jesus, and profess a regard for the welfare of their fellow men. Exceptions may be taken to the mode of conducting missionary operations; but when prosecuted discreetly and in conformity to the principles of the New Testament, opposition to the cause of missions IDENTIFIES ITSELF INEVITABLY *with hostility to the kingdom and glory of Christ.*

Address of the Presbytery of Watertown, and the Black River Association, to the churches under their care.

From the Monitor, Watertown, March 7th, 1831.

DEAR BRETHREN:—One year has passed away since we addressed you on the subject of educating poor and pious young men for the Gospel Ministry. The experience of the year has fully satisfied us of the importance and propriety of this part of our plan of benevolent operations. We trust the part you have taken with us thus far has served to arouse your kind sympathy for the destitute and suffering among us; and that you now inquire with increased earnestness, what can we do to further the Gospel among our friends and neighbours? How shall we supply with the bread of life, those that are perishing for lack of vision? You are aware that our inquiries into the condition of our neighbours has resulted in the discovery of very great want of Gospel ordinances. Some of our churches are entirely without preaching—almost without any assemblies for God's worship—the people like sheep without a shepherd wandering into paths of sin and error—and your brethren in such circumstances sitting in darkness and mourn the loss of blessings richly enjoyed, and yet lightly valued by some of us. If you have looked closely into the state of such churches and their immediate neighbourhood, you have seen most deplorable evils resulting from this want of a stated ministry. You have seen ignorance, superstition, vice in its naked deformity, and soul ruining

error, prevailing to an alarming degree. You have seen children following their parents in the road of sin that leads to death; and old and young alike regardless of God and his terrible wrath.

Brethren, Knowing the terror of the Lord, *we* would persuade such to turn, and hear, and repent, and live. But "how shall they hear without a preacher? And how shall they preach except they be sent?" And how shall we send ministers when we have not got them, and cannot obtain them? We have indeed a few missionaries employed in this field; we have, in answer to our earnest entreaties, and by the blessing of God, obtained a very few from abroad to come and labour with us. But still the cry comes up to us from our destitute churches, "send us a minister—give us the bread of life—come over and help *us*." And truly our hearts are grieved to see and hear such things; and more than all, to think that we are so unable to relieve such pressing wants. But can we not do something? Would you have us turn coldly away, telling these brethren and fellow sinners, we cannot help you? Or shall we endeavour to relieve them? And how may this be done?

Three ways may be suggested as worthy of notice.

1st. To take such men as we can find, piously disposed, and willing to preach, and clothe them with authority to go into these destitute places and minister in the name of God. Perhaps we could find some such—they might be ardent, zealous, active, and willing, both to labour and suffer. But they are not yet qualified for the work which they would have to do:—to preach the Gospel; to teach men the will of God; to explain, enforce, and apply, the message of the Great King to His rebellious and unwilling subjects: to defend the truth against artful, able, and persevering enemies, who, aided by Satan, seek to turn men away from the truth, and to pervert the right ways of the Lord. These form part of the christian minister's duty; and full enough to occupy his whole life, and call forth his best energies. But more than this is required of such: He must visit the sick and administer the consolations of God's word; but not lull into security those that have no well grounded hope in Christ. He must counsel with inquiring souls. He must be foremost in every good work—taking the lead in every enterprise calculated to promote the welfare of men and the honour of God; and he must have influence, such influence as honest well meaning piety alone is not sufficient to give. We cannot venture to send any not thus qualified, in some good measure, to places where such qualifications are needed.

2nd. We can apply to our eastern and southern schools for qualified men. We have applied; but the demand made on them from the west is so great, so urgent, that our claims can be but feebly urged.

As we have said, a very few missionaries have been sent to us from the south; as many as we ought, perhaps, to expect. We may possibly obtain more missionaries from the south, and our efforts to this end will not be relinquished. Yet we fear to rely much on this source—we need more than they can send, and we ought not to deprive other churches, as destitute as ourselves.

3d. We can take measures to raise up ministers among ourselves. We have found the difficulties that seemed to oppose this part of our plan disappearing as we ventured onward. The Lord of the harvest has directed us to pray that he would send forth labourers into his harvest—doubtless also we must use the necessary means to further this most desirable object, and we can say, in our own case, that the Lord has actually helped us. He has raised up for us, young men of hopeful piety, and good natural abilities, who are willing and anxious to devote themselves to this great and good work. God has also blessed and prospered them in their studies, and is giving us great encouragement to persevere. We have also thus far been enabled, through your assistance, brethren, to furnish to these young men the necessary support and means of instruction; and we believe that we might have more men in a course of preparation for the ministry if we had the means of aiding them. Our expectation is, that in a few years we shall have our destitute churches supplied with these and other young ministers educated by your assistance; deeply interested in your spiritual welfare, and devoted to the promotion of religion in our own immediate neighbourhood. We do expect, with the blessing of God on our efforts, to have in every church within our bounds, now destitute and suffering, a man of God, humble, prayerful, self-denying, and active, in the cause of God and benevolence. And can you estimate the amount of good that we may then expect? The rapid and healthful dissemination of sound knowledge and bible piety? The increased and expanding benevolence of the Gospel, scattering light, life, and joy, abroad, even to the dark and wretched abodes of the heathen world.

Brethren—Why should we not expect great things, when we have the precious promises of the great and faithful God? Why should we not aspire to great, and extended, and permanent usefulness? Blessed shall he be that can say at last, here Lord am I, and the children which

thou hast given me! And why should not this blessedness be yours and ours? But, dear friends, let us speak plainly, we need much more of the Spirit of Christ; the self-denying, faithful, unreserved devotion of soul and body, property, and influence, to the cause of God. Suffer us to ask the question. How many members in your particular church have the very spirit of Christ? Know you not that if any man have not the spirit of Christ he is none of His? And if you have that spirit, you know and feel that it is indeed more blessed to give than to receive. If you truly love him who, although rich, for your sakes became poor, you will count it an honour and a privilege to spend and be spent for Him. And now, the time is short—if you would do good you have no time to lose—years are rolling on—you are drawing nearer to the grave, and in that land of forgetfulness you cannot labour, nor give, nor pray for the salvation of perishing sinners. Whatsoever thy hand findeth to do, do it with thy might. We entreat you to be faithful as you hope to find mercy of the Lord in that day.

To the officers of the churches is committed the duty of soliciting of every member of their congregations, a contribution for the interesting object already mentioned. That they be prompt and faithful is of the greatest importance.

LEVI BEEBEE,
JOHN SESSIONS,
PAUL ABBOT,
JOHN H. WHIPPLE,
DAVID SPEAR,
JAMES D. PICKANDS,
G. S. BOARDMAN,
} *Executive Committee.*

N. B. *Will the persons who may receive this, please to cause it to be read, without delay, in their respective congregations.*

Seventeen Beneficiaries provided for.

WE, whose names are hereunto subscribed, do promise to support or cause to be supported the number of candidates opposite to our respective names, under training for the Gospel Ministry by the the Board of Education under the care of the General Assembly.

Names.	No.
Ashbel Green,	1.
R. Steel,	1.
W. L. M'Calla,	1.
Wm. M. Engles,	2.
S. G. Winchester,	3.
Charles Williamson,	1.
George C. Potts,	1.
Joseph Sanford,	2.
B. Hoff,	1.
Moses Reed,	1.
Alexander Boyd,	1.
George Junkin,	1.
William Latta.	1.

The foregoing pledges were given at a meeting of the Presbytery of Philadelphia, April 19–23, 1831. Seven other individuals, resident in Philadelphia, contribute each, $100, per annum, to the funds of the Board; viz. Robt. Ralston, Alex'r. Henry, John Stille, Solomon Allen, George Ralston, Wm. Brown, and E. S. Ely; so that, 24 temporary scholarships are now secured, within the limits of this Presbytery. Let the other Presbyteries go and do likewise, according to their ability, and the Board will soon have it in their power to assist every deserving young man, in our connexion who desires to devote himself, when properly qualified to the work of the sacred ministry. In addition to the above named contributors of a hundred dollars, per annum, it is proper to mention here, Daniel Montgomery, Esq. of Danville, Pa. Rev. Dr. Janeway of N. J., and Rev. S. H. Pratt of St. Mary's Georgia. Several gentlemen, of the first church in Baltimore, contributed liberally, last year, from $25, to $75 each.

RECEIPTS.

Female aux. soc. of 2d Presbyterian Church,	$81.75	
Miss M'Yerran, do	2.00	
		$83.75
A Friend to Gospel Grace by Dr. Green,		50.00
A Friend to the Gospel in Sixth Presbyterian Church,		2.50
Rev. Dr. Mill's collections,		83.87
8th Presbyterian Church, per Mr. McEwen,		150.00
Aux. soc. of Fox run and Bull skin congregation, Ky.		2.50
do. of 1st Presbyterian Church Philadelphia,		45.90
4 subscriptions from H. R. Wilson, Shippensburg,		30.00
By donation of a Female of 11th Presbyterian church,		1.50
By Springfield cong'n. Ohio, by Rev. John D. Hughes,		10.00
By the following from Dr. Neill, General Agent:		
Dr. J. J. Janeway for support of Agent,	50.00	
Wm. Wallace, Washingtor co. Tenn. 5; a Friend, 0.75,	5.75	
Dr. Blythe's family,	6.25	
2d African Church, Philad.	6.25	
Church at Fredericksburg, contrib. of pastor S. B. Wilson,	40.00	
Church at Trenton, N. J.	35.00	
do at Greenwich, N.J.	2.50	
Wm. Nassau of Third Church, Philadelphia,	5.00	
		150.75
		$609.87

JOHN STILLE, *Treasurer.*

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session, provided the pastor and elders take an interest in the subject. The churches in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations; and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the Gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

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Dr. Samuel Agnew, Harrisburg, Pa.
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Extract from the Preliminary Letter to this Edition.

"As the original publication of the following Letters was prompted by unprovoked and violent attacks, and was made merely in self-defence, so this appearance in this new form is occasioned by a similar cause. After reposing in quietness for more than twenty years, they have been recently again called up to public view and subjected to these attacks. It is not deemed necessary to take any further notice than to say, that their violence and their offensive imputations have created a new demand for the work—and thus afforded an opportunity of presenting it to the public in a more convenient form.—This is the only reply that I at present intend to give to any recent assailant. And I hope that every candid reader, after attentive consideration, will be of the opinion that more was not called for."

The above work is published and for sale by HOGAN & Co. Pittsburg. Dec.

THE

MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

MISSIONARY AND EDUCATION BOARDS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

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THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. JUNE 1, 1831. NO. 10.

THE FIFTEENTH ANNUAL REPORT

OF THE

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY,

Of the Presbyterian Church in the U. States; laid before that body in May, 1831.

The conversion of this revolted world to God must be regarded by every devoted christian, as an object of paramount importance and intense desire. The achievement of this hallowed enterprise has been formally and solemnly committed by the Great Head of the Church, to those who were purchased with his precious blood. To the chosen and sanctified members of his own "little flock," he exhibited "the world" as the appropriate field of benevolent effort and action; and to them he said, explicitly and emphatically, "Go *ye* into all the world and preach the Gospel to every creature." The obligation imposed by this divine command is certainly co-extensive with the work of redemption from sin—and it will rest in all its original force, upon the conscience of every ransomed sinner, until the last stone in the spiritual temple of Jehovah Jesus shall have been laid, with shoutings of "Grace, grace unto it." The elements of the moral revolutions which must precede and accompany the universal and triumphant reign of the Son of God upon earth, and the instrumentalities which are to be employed in effecting those moral revolutions, are all embosomed in the true and visible church of Jesus Christ. The high responsibilities of the work to be done are resting, therefore, pre-eminently, if not exclusively, upon those who have sincerely covenanted with God, and made a credible profession of the christian religion. From a share in these responsibilities, precisely proportioned to gifts bestowed, and opportunities afforded, no professing christian can possibly be freed. Whether he be viewed singly, as an individual member of the church universal, or in his more direct and immediate connexion with any particular branch of that universal church, he is manifestly bound by the prescribed and acknowledged terms of the covenant of grace, to live, and labor, and if need be, to suffer and die in the work of extending and establishing the kingdom of the Redeemer among men. In the household of faith, the principle has been immutably established, and where circumstances require, it must, in all its extent, be reduced to practice, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

In presenting to the General Assembly an outline of their missionary operations during the past year, the Board are delightfully constrained both by a sense of duty and of gratitude, to acknowledge that the evangelical spirit of missions is manifestly and rapidly increasing, in the particular branch of the Church with which they stand connected, that the principles embraced in the preceding remarks are beginning to be more fully understood and appreciated by the Officers and private members of the Presbyterian Church, than they formerly were. A spirit of sober inquiry, in reference to the obligations of the Church in her distinctive character, has gone forth extensively, and many of the private members and inferior judicatories have been aroused from their slumbers, and excited to comparatively vigorous and systematic efforts in the missionary enterprise. The beneficial results of such inquiry, are already exhibited in the increase of Sessional Auxiliaries, Corresponding Executive Committtees of Presbyteries, Missionary laborers and the means of their support. The advances, however, which have been made, in the course of the year, in these particulars, although truly encouraging, your Board are compelled to say, have fallen far, very far short, of those sacred and elevated attainments in christian liberality, and benevolent effort, which the mental and pecuniary resources of the church warranted us to expect,

and which the pressing necessities of the destitute and perishing imperiously demanded. The propriety of this remark will be but too fully illustrated in the details of the present report.

The operations of the Board during the past, as in former years, have been confined almost exclusively to the narrow limits of our own country. The map of the world has indeed been before them; the thrilling cry of six hundred millions of perishing heathen and Mohammedans has fallen upon their ears and affected their hearts, but they have been painfully compelled, by their scanty resources of men and means, to withhold from them the bread of life eternal.

No efficient measures have been adopted by the Board, to supply the spiritual wants of the destitute beyond the limits of the United States, except those which were in progress at the date of our last annual report, in Lower Canada, and among the Chippeway Indians in the North Western Territory. The station at Laprairie, near Montreal, is still occupied by a solitary missionary, who is but partially supported by the Board, and the self-denying and disinterested labors and sufferings of the Rev. Alvan Coe, have been continued among the benighted Chippeways. The prospects of usefulness, at both of these distant stations, are, at present, peculiarly encouraging, and the repeated calls for more laborers have been loud and affecting, but they have remained hitherto unanswered, because the men and means necessary have not been at command. In the neighborhood of Laprairie the way is now prepared for the permanent establishment of one or two additional missionaries, at the small expense to this Board of $100 a year each. In the very midst of the wildernesses of the wandering Chippeways, an effort has been made, to secure the benefits of religious instruction, and the stated preaching of the gospel, which may well excite the surprise, and we would fain hope, will speedily awaken the sympathies and draw forth the contributions of this highly favored christian community, in their behalf. By six Indian traders residing at Sandy Lake, in the interior of the Chippeway country, an importunate application has recently been made to the Board for the establishment of a mission and school among them, and the sum of four hundred dollars annually, for four years to come, has been formally pledged by these six individuals, to aid in the support of such an establishment. This interesting proposition has been taken into serious consideration by the Board and it remains for the Assembly and the churches under their care to say, whether this secluded desert shall "blossom as the rose," or be doomed to perpetual sterility and gloom.

The names of the missionaries and agents who have last received appointments, or re-appointments from the Board in the course of the last year, together with their fields of labor, and the periods of time for which they have been commissioned, are embraced in the following list.

[This list is here omitted, but will be inserted in the Report.]

Of the above named missionaries and agents, there have been employed in New York 43; in New Jersey 5; in Pennsylvania 48; in Delaware 3; in Maryland 5; in Virginia 12; in North Carolina 11; in South Carolina 2; in Georgia 2; in Alabama 3; in Ohio 45; in Kentucky 11; in Tennessee 11; in Indiana 12; in Illinois 6; in Mississippi 4; in Louisiana 1; in Missouri 3; in Florida 1; in Arkansaw Territory 1; in Michigan Territory 2; in Lower Canada 1; in the North Western Territory 1.

Fields of Labour assigned.

Of the 233 Missionaries embraced in the foregoing list, 188 are pastors of one or more feeble congregations or supplies, for one year, of limited, destitute districts, embracing several stations for preaching; 34 have been commissioned as itinerant laborers, for shorter periods of time, with a view of collecting congregations, organizng churches, and preparing the way for the permanent location of missionaries, and 11 have been employed in special agencies for the Board.

Appointments, re-appointments, and appropriations.

The whole number of appointments and re-appointments embraced in the present report is 314. The whole number of Congregations and Missionary stations is more than 350. The whole amouut of time embraced in all these appointments and re-appointments, is 264 years and 6 months; and the whole amount of money appropriated including special agencies, and the expenses of the office of the Board for 264 years of ministerial labor is $34,198.26 and the average expense of each year's labor, is about $129.

By refering to the preceding details, it will at once be perceived, that some of the commissions here enumerated were in part fulfilled last year, and that some of them remain to be fulfilled hereafter. The specific design of the present calculation is to exhibit the *sum total* of the appropriations made for a given amount of Missionary labor—and the average expense of each year included in that amount.

Economy in Appropriations.

In accordance with the views which have frequently been presented to your Board by individual ministers, churches, and presbyteries, a rigid system of economy has been adopted in all our appropriations and expenditures. No outfits are allowed to Missionaries—and the highest amount appropriated within the United States for one year's service is 200 dollars. The ordinary allowance is 100 dollars a year. Our Missionaries are required to form Auxiliaries to the Board on the 50 cent plan, in the congregations they serve, and thus to return to our Treasury a part of the appropriations granted.—To supersede the necessity of outfits and pledges from the Board for full missionary wages, great pains have been taken to prepare the way for missionaries, especially in the new and destitute settlements of the West, by a systematic arrangement of circuits, and by prudent efforts to obtain subscriptions from the people applying for assistance. The past experience of your Board warrants an expression of their decided conviction, that they can in this way, without an appropriation in any case of more than 200 dollars, provide for the comfortable support of as many faithful and well qualified missionaries as may be found willing to engage in the work of Domestic Missions.

Of the commissions granted to missionaries and named in this report, the amount appropriated for a year's service in *eleven* of them is 200 dollars—in *twelve* between $100 and $200, and in all the rest $100 or less.

Amount of labor performed.

The amount of labor actually performed by all our missionaries in the course of the last year, is equal to *one hundred and twenty-nine years*—exhibiting, in this important particular, an increase of more than one third, or 49 years more than we reported in 1830.

Present state of the Treasury.

The actual receipts into the Treasury of the Board, since the last report, including interest on the permanent funds, and payments for the Missionary Reporter, have been $19,158.35, shewing an increase of more than fifty per cent.. The entire amount of expenditures during the same period has been $22,158.35—A portion of this sum has been paid for services rendered previous to the last report, and a portion of it has been paid in advance for services hereafter to be performed.

Balance against the Board $3.000—Considerably more than this sum has been pledged to the Board by individuals and auxiliaries, and will soon be paid. The appropriations embraced in this report, remaining unpaid, amount to several thousand dollars.

A large part of these appropriations however have been made very recently, and will not at present be needed. A lesser portion of them will shortly become due to our missionaries, and ought to be punctually paid. The Board look with confidence to the churches, for the enlarged resources, which will become indispensably necessary to enable them to meet engagements already made, and to extend their future operations, as their duty seems to demand—nor can they hesitate to believe that all the requisite funds will be cheerfully and liberally furnished by those to whom the Lord of the harvest has committed treasures accompanied with the sacred injunction "*occupy till I come.*"

Sessional Auxiliaries and Annual Subscriptions.

More than 150 new auxiliaries have been reported to the Board during the past year, and the whole number of sessions and congregations now organized on the 50 cent plan, exceeds five hundred. Some of these auxiliaries have been formed in direct connection with Presbyteries which are themselves auxiliary to the Board. In these cases the names of the congregations are not published in the list of our immediate auxiliaries. Very few of the Presbyteries have chosen this plan

of organization, and the Board cannot but indulge and express the hope, that all the Presbyteries will speedily and cordially adopt that plain and simple but systematic and efficient plan of the Board, which brings the sessions and congregations into a direct auxiliary relation, and secures uniformity and efficiency in the measures adopted for raising funds. As the chief dependence of the Board, for pecuniary resources, is upon permanent sessional auxiliaries, and the sum expected from such auxiliaries, on the 50 cent plan is comparatively small and cannot materially interfere with any other benevolent operations, and as annual collections for the Board have been dispensed with, it is hoped that very few, if any, of the churches in connection with the Assembly, will long withhold the small amount which might thus be secured to the Board. Could the entire church be brought up to the work of Domestic Missions, and the names of communicants and such members of the congregations as might be disposed to unite with them, be enrolled as members of auxiliaries, on the 50 cent plan, a sufficient revenue would be annually secured, to answer all the purposes of the Board. The accomplishment of this desirable object will be kept constantly in view—and the measures already in progress will be vigorously prosecuted from year to year, in the confident expectation of complete ultimate success.

As considerable time, however, must necessarily elapse, before this plan can be fully consummated, and as the number of our Missionaries and Agents, and consequently the amount of our appropriations are constantly increasing, it is found necessary, for the present, to provide funds for the Board, by annual subscriptions and donations of larger sums. We are happy to inform the Assembly, that several liberal donations and subscriptions for ten years have been obtained since the last report was presented. From an unknown friend of Missions in the State of Mississippi a munificient donation of four hundred dollars has been received. From several individuals in the State of Kentucky payments have been made of fifty dollars each, as the first fruits of a plan, which originated in Lexington, for raising $50,000 from 100 individuals in 10 years. Such instances of christian liberality among the private members of our churches in distant and different parts of the land, have greatly cheered and encouraged your Board in the prosecution of their work, and can scarcely fail of producing a salutary influence upon the minds of all who realize their responsibilities as the stewards of God. The view which has already been presented of the state of our Treasury, and the amount of appropriations which have been made, renders it sufficiently obvious, that a large increase of such donations and subscriptions, is not only desirable, but indispensably necessary, in order that the operations of the Board may be continued and extended, as it is important they should be, without involving our Treasury in heavy debts. A distinct apprehension of the real wants of the Board, on the part of those who possess the means of relief, will prompt them, we trust, to a cheerful imitation of examples so truly liberal and praise worthy. "The Lord loveth the cheerful giver;" and he himself hath said, "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

A new plan of providing for the support of Missionaries.

In some of the congregations in Philadelphia, and in neighboring cities, the plan has recently been adopted with success, of providing for the permanent support of Missionaries by individuals, or associations of individuals, agreeing to contribute annually *one hundred dollars*—for which sum the Board pledge themselves to sustain a laborer on Missionary ground, for twelve months, in any State of the Union, which may be designated by the contributors of that amount. On this plan associations have been formed of twenty individuals at $5 each—of ten individuals at $10 each, of four individuals at $25 each, and of two individuals at $50 each; and thus provision has been made in three or four comparatively feeble churches, for the support of twelve or fifteen Missionaries. It is supposed there is hardly a congregation, in connexion with the Assembly, which is able to support a pastor, that might not with suitable exertions sustain, at least, ONE Domestic Missionary. And not a few of our wealthy churches, might easily furnish the means of supporting from five to ten annually. In one instance the teachers of a Sabbath school in this city have formed themselves into a Missionary association, and without any great exertions secured at once the amount required for the support of one Missionary. In accordance with this plan, resolutions have been adopted by some Presbyteries, and pledges given, to raise in the course of a year, a given amount of money for the use of the Board. One Presbytery in North Carolina has thus

virtually provided for ten Missionaries, by a resolution to raise one thousand dollars; and another in New Jersey has provided for six Missionaries, by a resolution to raise $600 in the course of twelve months. Should liberal individuals, churches, Sabbath school teachers and Presbyteries generally, adopt this plan and prosecute it vigorously—the Treasury of your Board would soon be filled to overflowing—and its operations would cease to be limited by want of pecuniary resources.

Corresponding Executive Committees of Presbyteries.

It is highly gratifying to your Board to be able to state, that the plan submitted to the Assembly in our last annual report, for bringing the Presbyteries, through the agency of Corresponding Executive Committees, into direct and immediate connexion and co-operation with the Board in the missionary work, has been very cordially adopted by a large number of those efficient judicatories, in different parts of the country—and that the beneficial results of this system of correspondence and co-operation, have been already extensively realized and acknowledged by such Presbyteries, and by many of the feeble congregations which have been brought under their particular supervision. From nearly one half of all the Presbyteries under the care of the Assembly, the Board have received satisfactory assurances of their entire approbation of this plan of correspondence, and of their disposition to aid the operations of the Board with their prayers, their counsel, their contributions, and their personal exertions. In the appendix to this report, a number of the resolutions which have been formally adopted on this subject, by several important Synods, Presbyteries, and Sessions, will be published. It is confidently believed that many more Presbyteries will soon adopt this plan of correspondence, and the Board deem it a matter of so much importanee to keep it distinctly before the churches, that they take the liberty of introducing in this place, a short extract from their last report, defining the powers and specifying the duties of Corresponding Executive Committees.

"It is proposed that each Presbytery shall appoint annually, from their own body, an Executive Committee on Missions, whose duty it shall be to open a regular correspondence with the Assembly's Board; to be invested with the following powers:—

1. To receive, generally, applications for aid, from feeble congregations (within the bounds of the Presbytery) which have pastors, or stated supplies, and to recommend the same to the Executive Committee of the Board of Missions.

2. To devise and execute plans for raising funds in the several congregations within their bounds, which funds shall be reported to the treasurer of the Assembly's Board, and be held subject to the orders of said Board.

3. To select and recommend to the Executive Committee of the Board of Missions, missionary fields, and missionary labourers, and also, to locate such missionaries as may be sent to them by the Board for specific instructions.

4. To suggest the *amount* of aid which they may deem indispensably necessary to be afforded to each congregation, which they shall recommend to the attention of the Board."

The Board would again suggest, that it is a matter of great importance, that Corresponding Executive Committees should be composed of active and efficient men—that they should be located in the immediate vicinity of each other—that the number necessary to transact business should be small—and that a due proportion of each Committee should be ruling elders.

One of the prominent duties of such Committees is to prepare and communicate to the Board, a minute and accurate statement of the number, location, and wants of the vacant and feeble congregations, and destitute districts, within their bounds, and the amount of aid which may be deemed indispensably necessary, to each, for the permanent support of the gospel among them. The success of the Board in procuring missionaries, for distant churches especially, depends materially on the official information which they are enabled to present to those who apply to them for commissions. They would, therefore, importunately request of all the Executive Committees in correspondence with them, a prompt and special attention to this part of their official duty.

Itinerant Labours.

The particular attention of your Board has repeatedly been directed, within the last year, to the importance of Itinerant Missionary labours in the more destitute

districts, and new settlements of the country. Appeals of the most solemn and affecting nature have been made to them on this subject by influential and experienced ministers and laymen in the West; and they are now fully convinced, that immediate and persevering efforts are urgently demanded of them, to extend the blessings of the gospel, to organize congregations, and establish churches, in many portions of the land which have hitherto lain waste and neglected. To effect this highly important object in a systematic and economical manner, the Board have had it in contemplation to establish, in such destitute districts, regular circuits for preaching, embracing such a number of stations as may be visited and supplied by the missionary with frequency and regularity. By some of our agents, and by one in particular, in the state of Indiana, successful efforts have already been made to organize circuits of this description, and the way has been prepared for sustaining several itinerant labourers, at the comparatively small expense to the Board of two hundred dollars a year. It is hoped, that the attention of Corresponding Executive Committees of Presbyteries will be particularly turned to this subject, and that more extended efforts will hereafter be made, to enlarge, in this way, the boundaries of our church, and the visible kingdom of our Divine Redeemer. With a view to the same end, it would be gratifying to the Board to employ, more frequently than they have done, for short periods of time, settled pastors, who are surrounded by destitute districts of country; who, by devoting to such districts, two or three months in the year, might be instrumental in gathering congregations, planting new churches, and introducing missionaries into fields of permanent usefulness.

Missionary Reporter and Education Register.

The second volume of this monthly publication was commenced in September last, with some alterations in the plan of the work, designed to adapt it more fully to the purposes of the Monthly Concert. About 6000 copies of the present volume are circulated monthly, and distributed throughout almost every section of the church—and your Board regard it as a valuable auxiliary to their operations. At the close of the present volume, a farther alteration is contemplated, with a view of rendering it entirely subservient to the cause of Foreign and Domestic Missions—and efforts will be made to furnish in a more condensed form, a greater *variety* of missionary and religious intelligence—together with occasional original essays, and addresses for the Concert of Prayer.

Although the payments made directly into our treasury for this work have fallen somewhat short of the expenses incurred in its publication, yet it is fully believed that the entire income has considerably exceeded the expenditures from the commencement. A great many payments for the Reporter have been made immediately to Sessional Auxiliaries, and have been included in our acknowledgments of receipts from those Auxiliaries. Many members of Auxiliaries on the 50 cent plan have been induced to become contributors of one dollar a year, instead of 50 cents, in order to obtain the Reporter, and in this way, a considerable amount of money has been secured, which would not otherwise have come into our treasury—and information has thus been extensively circulated, which has a direct tendency to nurture and increase the missionary spirit. By continued efforts to extend far more widely the circulation of this very cheap and valuable periodical, on the part of agents, missionaries, and other friends of the Board, it is believed, an important service would be rendered to the missionary cause.

Results of Missionary labours during the last year.

From a detail of their own past operations, and their plans for future usefulness, your Board now turn with peculiar pleasure to the contemplation of the many and gratifying proofs, with which they have been furnished, of the commendable zeal, fidelity, diligence and success of the 233 missionaries whom it has been their privilege to engage in the service of the churches. The true character of our missionaries, the nature of the service rendered, and the beneficial results of their consecrated labours, may be best illustrated by a brief and accurate detail of the various, and divinely-authorized means and instrumentalities used by them, for the purpose of training up the young, instructing the ignorant, relieving the oppressed, reforming the vicious, edifying the pious, and saving the perishing.

Preaching and distribution of the Scriptures.

With very few exceptions, the missionaries employed by the Board, the past year, appear to have been truly diligent and abundant in the appropriate duties of the ministerial and pastoral office. They have preached the word, in season and out of season—publicly, and from house to house. Family visiting has been very generally attended to, and in several cases reported, the performance of this duty has been followed with the happiest consequences both to the missionaries and their people. In nearly all the congregations, the Monthly Concert, and other meetings for prayer, and religious conference, have been regularly maintained, and in some congregations special seasons of humiliation, fasting and prayer, and, in others, public meetings for several days in succession, have been observed; and these exercises have very generally been accompanied and followed with the manifest blessing of God. Most of our missionaries have been statedly employed in preaching and exhortation from three to six times every week, and many of the children committed to their charge have enjoyed the invaluable privilege of regular catechetical instruction, and in some instances such instruction has been advantageously afforded to adults. Many of our missionaries have faithfully explored the districts assigned them, and ascertained and supplied the destitute with copies of the sacred scriptures.

Sabbath Schools and Bible Classes.

Special efforts have been made by our missionaries to revive, to enlarge, and to organize institutions of this description for the benefit of the young and rising generation—and in most instances, such efforts have been crowned with pleasing success. The number of Sabbath Schools, established by our missionaries, or brought under their general supervision, is estimated at 500, and the number of teachers employed in them is estimated at 2,500, and the number of learners at 18,000. Scarcely a congregation or destitute district of country is supplied by any of our Missionaries where one or more bible classes have not been established. The whole number in operation is estimated at 250. Many of them are in a flourishing condition, and the instructions imparted in some of them, have been signally owned and blest of God, for the awakening and hopeful conversion of the scholars.

The attention of our Missionaries in the West has been very particularly called to the benevolent enterprize, which originated in this city at the last anniversary of the American Sunday School Union, of establishing Sabbath Schools throughout the great Valley of the Mississippi. To encourage this good work, your Board gave a pledge, that each of their Missionaries in the Valley should establish within two years, from two to ten Sabbath Schools. By most of those Missionaries, this pledge has already been redeemed—and no doubt is entertained, that the anticipations of the Board, on this subject, will be fully realized before the close of another year.

Bible, Tract, Missionary and Education Societies.

For the organization or enlargement of such Societies, increased exertions have been made, during the last year, by our Missionaries generally; and in most cases, these exertions have been crowned with success. By several of our Missionaries, particularly in the South and West, important aid has been afforded to the Managers of the American Bible Society, in the great work of supplying every destitute family in the United States with a copy of the bible.

In aid of the Tract cause, successful efforts have been made by most of our Missionaries. The plan of *monthly distribution* has been extensively adopted, and in a large number of the congregations served by our Missionaries, associations have been formed, and efficient measures adopted for carrying this plan fully into operation. Many hundreds of thousands of pages of religious Tracts have been put into circulation, the last year, by such associations, and by the direct agency of our Missionaries. Several gratifying instances have been reported of the good effected by these unobtrusive messengers of mercy, in arresting the attention of the thoughtless, in closing the lips of the profane, in turning the drunkard from his cups, in reclaiming the backslider from his guilty wanderings, and imparting consolation to the pious poor of Christ's flock.

In most of the stations occupied by our Missionaries, truly laudable efforts have been made, not only to aid the funds of your own Board, but also, to assist the

American Board of Commissioners for Foreign Missions in their noble efforts to evangelize the heathen world. Very many of the congregations aided have been organized into Auxiliaries to the Board, and in some instances where appropriations of $100 have been made, the increase of strength and of liberality among the people has been such, that they have returned into our Treasury, before the close of the year, a fourth, and even a half of the amount appropriated by the Board.

In some of these congregations our Missionaries have established Societies auxiliary to the Assembly's Board of Education—and a lively interest has been manifested, by the Missionaries generally, and the people among whom they labour, in the operations and efforts of that Board. It is earnestly hoped, and confidently believed, that the exertions of our Missionaries, in the vitally important work of training up indigent and pious youth for the Gospel Ministry, will hereafter be greatly increased.

The cause of Temperance.

The commendations bestowed upon our Missionaries in the last Annual Report, on account of their zeal and activity in promoting the cause of Temperance, might here be repeated with peculiar emphasis and propriety. It is believed by the Board, that all our Missionaries are the decided and consistent friends of this good cause, and that they have spared no efforts which were deemed reasonable and judicious, to organize and enlarge Temperance Societies, on the principle of entire abstinence. In some instances they have been called to encounter strenuous and even violent opposition to these measures, but in despite of the clamours of the intemperate, and the criminal indifference of some professed christians, they have succeeded in establishing, or in sustaining and increasing at least three hundred Societies of this description. The whole number of the members of such Societies in the congregations and districts supplied by our Missionaries probably exceeds twelve thousand.

Churches formed and Houses of Worship erected.

During the last year, between 20 and 30 new Churches have been collected and formed by our Missionaries, chiefly in destitute districts of country, where none had ever before existed, in connexion with the Assembly.

In the erection of Houses of Public Worship on Missionary ground, the zeal and liberality of the people, and the efforts of our Missionaries have been truly commendable and encouraging. Not less than *twenty-eight* such buildings have been erected in the course of the last year—and are now regularly occupied by flourishing congregations.

Revivals of Religion and additions to the Church.

With unfeigned gratitude and devout thanksgiving to the Great Head of the Church, your Board would here record the loving kindness and abundant mercies of the Lord, towards most of their Missionaries, and the people whom they have served in the Gospel during the past year. While the labors of all have been manifestly useful, the ministrations of some have been signally owned and blessed of God. In about *thirty* of the congregations under the care of our Missionaries, special seasons of awakening and refreshing from the presence of the Lord have been experienced. To the churches which have been thus graciously visited, unusually large additions from the world have been made. In some congregations ten, in others thirty, in others sixty, and in others nearly a hundred persons have hopefully been made partakers of the grace of God. Encouraging additions have been made to the great majority of the churches. The number added on profession to the churches supplied by 56 Missionaries who have reported particularly on this subject, is 726, and the whole number added on profession to all the churches supplied is estimated at 1500. The number added on certificate is estimated at 800. From these reports and estimates it appears that about 2,300 have been added to the churches supplied by our Missionaries during the last year.

Review and Conclusion.

With a view of presenting in a condensed form, the results of the calculations and statements embraced in the reports of the Board for the last four years, and of exhibiting in a perspicuous light, the strict economy of the plan of appropriations

adopted—the Board beg leave, in this place, to introduce the following

TABLE.

	1828.	1829	1830	1831
Number of Missionaries reported . .	31	101	193	233
Number of years embraced in commissions reported	8	50	182	264
Average appropriation for each years ministerial labor	375	300	130	129
Receipts	2.400	8.000	12.632.34	19,158.35
Appropriations, as presented in the reports	3.000	5.000	23.782.34	34,198.26
Number of auxiliaries	none	150	350	500
Congregations and destitute districts supplied	not repor	not rep.	300	350

From the foregoing statements it appears, that the operations of the Board, since its re-organization in 1828, have been annually and rapidly extending, and that there has been a very encouraging *increase* from year to year, in the number of their permanent auxiliaries, of their Missionaries, and of the congregations and destitute districts supplied, and also in the amount of their receipts and appropriations. It is, also, apparent, from the same statements, that the average expense of each year's ministerial labor, according to the plan of appropriations exhibited, has been so much *diminished*—that the Board are able to sustain, on an average, 3 laborers on Missionary ground, for a smaller amount of money than was formerly appropriated for the support of *one*.

In view of these radical and beneficial changes in their system of operations, and of the vast amount of good which has been effected by the instrumentality of the Missionaries employed, during the year past, the Board do now, with increased confidence, and with enlarged expectations, make their appeal, in the name and as the servants of the Assembly, to all the Synods, Presbyteries, Sessions and Congregations in the United States, for that cordial and enlarged patronage and support, which seem to be demanded, by the relations they sustain to the Head of the Church universal, to the supreme judicatory of that particular branch of the Church with which they have entered into solemn covenant; and to those destitute and perishing millions of American citizens, who are wedded to them by all the sacred ties which are created by a community of natural rights, civil liberties, and religious privileges.

As the Board of Missions are, under Providence, indebted solely to the General Assembly for their existence; and are directly responsible to them for all their acts; so are they wholly dependent on the Assembly, and on the Churches under their immediate supervision and control, for all the means and resources which are required to sustain their benevolent operations.—Under these circumstances, which, although well understood by the Assembly, are not, we apprehend, sufficiently appreciated by the christian community at large, the Board confidently expect that their appeal will be fully sanctioned and approved by the Assembly.

In soliciting, however, of the churches their fervent prayers and their liberal contributions, they would enforce their appeal chiefly, by presenting to their view the amount of good which has already been accomplished, and by spreading out before them the work which remains to be done, and by putting them affectionately in remembrance of their sacred relations and infinite obligations to Him who died for their offences and arose again for their justification, who, though he was rich, for our sakes became poor, that we through his poverty might become rich—If motives to action be needed, we would say to all expectants of immortality and life eternal, look ye to the manger, the wilderness, the garden and the cross—and let the love of Christ constrain you—Listen for a moment to the wailings of the lost, to the hossanas of the redeemed, and then turn an eye over the vast multitude of undying spirits, at home and abroad, which are pressing onward to the bar of God, regardless alike of the miseries of the former and the felicities of the latter; and without an anxious thought concerning their own eternal destiny—See them covered with the deepening gloom of a moral midnight—crowding the broad avenues to the grave; and to the fathomless pit which lies *beyond* it—without a living teacher to warn them of their peril—without even a Bible to mark out before them the pathway to heaven. When the attention of your Board is directed

to scenes like these—when they behold millions of their own countrymen, and hundreds of millions of the distant heathen, perishing for lack of vision—they feel as if, comparatively, nothing had been done, either by themselves or others to evangelize the world. But when they compare the present with the past—when they remember that by their own limited efforts during the last year, 233 Missionaries have been secured—350 congregations and destitute districts supplied—20 or 30 new churches organized—28 houses of worship erected—300 temperance societies—250 Bible classes and 500 Sabbath schools sustained and established—18,000 children brought under the influence of religious instruction—and above all, when they remember that 30 revivals of religion have been experienced under the labors of our Missionaries, and 1500 members added from the world, to the visible church of Christ—they are greatly encouraged, and desire to be found humbly and fervently ascribing unto God alone the honor and the praise.

It is, also, to your Board a source of additional encouragement, and a subject of devout thanksgiving, that the important work of Domestic Missions has been vigorously and successfully prosecuted during the past year, by a number of sister institutions in our own and in other denominations of christians in the land. We rejoice unfeignedly in their existence and prosperity, and we sincerely bid them God-speed in all their well directed efforts to save the souls of the perishing, and to extend the spiritual kingdom of our common Lord. The field yet to be occupied is extensive—the labors of all are needed, and were the operations of every Domestic Missionary Society in the land to receive at once a ten-fold increase, the wants of of the destitute would still be but very partially supplied. The harvest is plenteous, but the laborers are few, and the Board would fervently unite with the Assembly, with the churches, and with all who love to pray, in importunate persevering petitions for a rapid increase of laborers and the means of their support. "Send Lord, by whom thou wilt send," only let the gospel be preached in its simplicity and purity to all men, that the desert may rejoice and blossom like the rose, and that the kingdom and the dominion under the whole heavens may be given to the people of the saints of the Most High.

In conclusion, your Board beg leave to say, that their attention has been very particularly directed, during the past year to the Great Valley of the Mississippi. From the post of observation which they have been permitted to occupy, they have kept their eyes steadfastly fixed upon the clustering millions which are rapidly overspreading that widely extended, and inviting region of our happy country, and laying the foundations of a mighty empire, which seems to be designed, in the providence of God, at no distant period of time, to exercise a controlling influence over the moral, civil, political, and religious character and destinies of these United States. With intense and glowing interest, your Board have watched the happy movements of the American Sunday School Union, in that magnanimous attempt which they are now prosecuting with such encouraging success; and with a view of aiding more efficiently than they have done in the achievement of this noble enterprise, and of permanently securing to the people of the West, the measureless benefits of Sabbath school instruction, and all the spiritual privileges which usually follow in its train, they have receutly adopted with entire unanimity, the following resolution, viz.

Resolved, in humble reliance on Divine Providence, That the Board of Missions of the General Assembly of the Presbyterian Church in the United States, will use their best endeavors to supply in the course of five years every vacant Presbyterian congregation and destitute district which may be disposed to receive aid from this Board, with a faithful and devoted minister of the Gospel of Christ; and they do hereby pledge themselves to extend prompt and efficient aid to all feeble congregations throughout the valley, which shall apply to them for assistance with suitable recommendations, and also to send into this particular field, every well qualified licentiate or minister of the Gospel, who may hereafter be willing to engage in this work.

It would have been highly gratifying to your Board to have specified a much shorter period of time, for the accomplishment of the object they have in view, than that which is named in the foregoing resolution, but they have been restrained in their purposes by the present distressing *want of suitable Missionaries* for the work. They are encouraged however to believe, that in the course of five years at farthest, when the subjects of the present glorious revivals, in our schools, academies, and colleges, shall have had time to prepare for action, this difficulty will be removed, and the way be fully prepared for the consummation of their ardent desire and sacred purpose. It affords the Board unmingled pleasure to assure the Assembly and the churches, that measures are already in a course of preparation

for occupying the field named, to great advantage. Two large and efficient Special Corresponding Executive Committees have been appointed and organised in the West; the one at Cincinnati, as the centre of operations for the states of Ohio, Indiana, Illinois, Missouri and the adjacent Territories; aud the other at Louisville as the centre of operations for the states of Kentucky, Tennessee, Alabama, Mississippi and Louisiana. An efficient General Agent has been successfully employed for several months in connexion with the Special Committee at Cincinnati, and his services nave been permanently secured, and in a very few weeks a General Agent will be engaged in the other field of operations.

The Board take great pleasure also, in assuring the Assembly, that they do not entertain the slightest apprehension, that there will be any lack of the pecuniary resources, which may be necessary, for the perfect accomplishment of the great enterprise which they have here projected. By three benevolent friends of the present Board of Missions, the sum of *fifteen thousand dollars*, or one thousand dollars per year each for five years, if it be required, has already been pledged to the Board for the purpose, and they have no doubt there are other members of this Board, and other friends of missions, who will cheerfully imitate their noble example.

RESOLUTIONS OF PRESBYTERIES.

Presbytery of Hudson, N. Y.

Mr. Russell. At the last meeting of the Presbytery of Hudson, a committee was appointed to suggest the order which should be adopted concerning the recommendation of the "Board of Missions of the General Assembly" to all their churches and judicatories. The following report was presented and adopted, and the undersigned appointed to request its publication in the "Missionary Reporter" and "New York Observer,"—By complying with this request you will confer a favour on, yours truly,

H. M. Koontz.

In the view of your committee, the advancement of the cause of Home Missions, in a manner so unexceptionable and which recommends itself to the attention of every friend of the Presbyterian church and of the best interests of society, should receive our efficient and zealous co-operation. Every effort to sustain this cause, is a new impulse to the progress of truth, in opposition to the inroads of error, which in the Southern and Western portions of our land threaten to overturn every thing that is beautiful and lovely in our religious institutions, unless the evil be speedily counteracted by the exertions of christians to cast in the pure leaven of the Gospel. This is an object identified with the best *political* interests of our country, as furnishing the only safe and permanent foundation, on which can rest our civil institutions, or distinguish the fate of our republic from that of others, which have been overturned by the anarchy and confusion which have followed in the train of generally prevailing immorality, ignorance or superstition.

It is not to be denied, that as a Presbytery we have been deficient in the performance of our duty in this great department of christian enterprize, and are reaping our reward in the luke-warmness of our churches. It is they *only* who feel for the desolations of Zion, and rejoice in the *privilege* of building up her destitute places, that receive emphatically the fulfilment of the gracious promise "He who watereth others shall be watered also himself." Your committee would therefore recommend the adoption of the following resolutions, viz:

1. Resolved, That as a Presbytery we cordially approve of the objects of the "General Assembly's Board of Missions" as identified with the best interests of our church and country, and will cheerfally sustain its operations by our influence and exertions.

2. Resolved, That we recommend to the congregations under our care, the formation of "Home Missionary Associations" auxiliary to the "General Assembly's Board of Missions" under the direction of the particular Sessions in each;—not interfering at the same time with the wishes of those who prefer the "American Home Missionary Society" as the channel of their exertions on this subject.

3. Resolved, That Pastors employ their unwearied efforts in their respective charges, to enlighten their people concerning the alarming moral desolations of our country,—the benefits which have resulted from missionary operations,—the need of more extended and zealous efforts in this cause, and to this end endeavour to promote the general circulation of such religious publications as will excite christians to the *cheerful* performance of their duty in this matter.

Presbytery of Mississippi.

NATCHEZ, April 12, 1831.

Dear Sir,—At a meeting of the Missionary Society of the Mississippi Presbytery, on the 2d inst. the following resolutions were adopted viz:

Resolved, That this Society regard with great interest, the present exertions of the Board of Missions of the General Assembly; and that we cordially unite in prayers for their success.

Resolved, That this Society do now become Auxiliary to the Board of Missions.

Resolved, That the attention of the Board of Missions be respectfully solicited to the importance of reviving to some extent, the plan of itinerancy; in as much as we deem it necessary to meet the wants of many portions of the Church.

Resolved, That the Secretary be directed to transmit a copy of these resolutions to the Corresponding Secretary of the Board of Missions.

Respectfully yours,
BENJ. CHASE, Sec'y.

Rev. J. T. RUSSELL, Cor. Sec'y. and General Agent.

Presbytery of Shiloh, Tenn.

PRESBYTERY OF SHILOH, IN SESSION, *April* 21, 1831.

Mr. Alfred Hamilton, an Agent of the Board of Missions of the General Assembly, having appeared in Presbytery, and requesting the privilege of laying the plans of said Board before Presbytery,

On motion, it was *resolved*, that he be heard. After which, Messrs. Hall and Eagleton were appointed a Committee to report a plan of co-operation with the Board, for which he is an Agent. And after mature deliberation, the Committee reported the following preamble and resolutions, which were accepted and unanimously adopted.

Whereas, the signs of the times, indicate the near approach of the latter day glory; and

Whereas, the present state of the world, our own country, and especially our own bounds and vicinity, calls loudly for devoted and unwearied efforts for moral and religious enterprize; and

Whereas, the Ministry of the Gospel is the special means appointed of Heaven for advancing the triumphs of the cross; and

Whereas, the General Assembly, in 1828, re-organized their Board of Missions, with the special design, to meet, speedily and efficiently, the wants of the vacant churches, and wide spread desolations of our own Zion; and

Whereas, this Board is responsible to the Assembly, and through it, to all the churches under its government; and

Whereas, this Presbytery cordially approves of the plans and operations of the Assembly's Board, in reference to the wants of our own country; and

Whereas, "concentrated action is powerful action,"

Therefore, resolved, unanimously, That the Missionary Society of this Presbytery be, and hereby is, dissolved, and that this Presbytery become Auxiliary to the Board of Missions of the General Assembly, on the plan proposed by said Board, in their last annual report, and that Rev. G. Newton, Rev. Wm. Eagleton, and elders Wm. D. Baird, B. M'Culloch, and James C. Mitchell, be appointed an Executive Committee,* to correspond with the Board, and take all proper measures to further and accomplish the objects of their appointment.

A true copy.
A. B. LAWRENCE, *Moderator.*
J. W. HALL, *Sated Clerk of Shiloh Presbytery.*

The following is a resolution, which was subsequently adopted, in reference to the above.

Resolved, That this Presbytery do earnestly recommend to all the churches under their care, to unite immediately and efficiently, in co-operation with the General Assembly's Board of Missions, and that each Minister, as soon as practicable, make this resolution known to their respective charges.

Ordered, that the Stated Clerk forward a copy of this resolution to each vacant church, not represented at this meeting of Presbytery.

A true copy, J. W. HALL,
S. C. of Shiloh Presbytery.

*Of this Commiteee, Wm. D. Baird is Treasurer, and Rev. Wm. Eagleton is Secretary.

Presbytery of Oxford, Ohio.

An extract from the minutes of the Oxford Presbytery in Session, *April* 7, 1831.

Resolved, That in the opinion of this Presbytery, the managment of missionary concerns belongs especially to the Church in her distinctive character, and that as a Presbytery, we have full confidence in the Board of Missions of the General Assembly, and cordially approve of its proceedings, so far as they have come to our knowledge.

ADAM B. GILLILAND, *Stated Clerk.*

Resolutions of the Presbytery of Kaskaskia.

It has become my duty to inform you, that "the following preamble and resolutions were adopted by our Presbytery, at its first meeting at Vandalia, on the 5th day of March, 1831, viz:

"Whereas, the churches under the care of this Presbytery are aided by both the Board of Missions of the General Assembly, and the Home Missionary Society, therefore,

"*Resolved*, That Messrs. Spilman, Baldwin, and McClung, be a Committee of Missions, to correspond with both those Boards, in accordance with their respective plans of operation.

"*And further, resolved*, That Messrs. Spilman, Messenger and Sim, be a Committee to correspond with the Board of Education, according to the plan of that Board."

A true extract.

BENJ. F. SPILMAN,
Clerk pro. tem.

A strong appeal for Tennessee.

The following is an extract from a letter of an Agent of the Board, in Tennessee:

"I was very sorry, when I looked over the Reporter for April, and discovered that no appointments had been made for Tennessee, except that of Dr. C. Such is the state of things in Tennessee, and indeed in almost all the South and Southwestern States, that every delay is so much direct loss. I am afraid there is a strong prejudice in the minds of most, if not all the young brethren, against going to the South, &c. owing to the slavery which exists. It is true, slavery does exist, and to a most lamentable extent; but are souls of masters and slaves to be lost together, without any one being willing to endure the self-denial, of preaching in such a country? Are not the souls of slaves, as valuable, in the reckoning of eternity, as those of their masters? And will not the star in the ministerial crown of rejoicing, shine as brightly from the salvation of a poor, black, despised slave, as in that of the more honoured master? Surely, then, this ought to be no prevailing objection in the mind of any one, who desires the salvation of souls? It is true, it may be disagreeable, and revolting to the feelings of the heart to dwell in such a land, but are ministers of Jesus Christ, to choose where they will go; or are they to go no where, but where every thing will be pleasant and agreeable; where no self-denial will have to be exercised? and where neither their eyes nor their hearts will be pained at the wickedness and oppression of men? Do the young brethren, who are leaving the different Seminaries, from time to time, make this bargain with their master? If they do, or if they are *disposed* to do so, they had better go to heaven at once; or if they wish to live a little longer on this earth, they had better turn their attention to something else.—But, Sir, I hope they do not, nor dare not make such a bargain. The Ministry of the Gospel has always been a post of labour, of fatigue, of self-denial, and hardship. And so it must be now. Sir, the time has come, when the *world* must be conquered. The armies of the Prince of Peace are already in the field, and the standard bearers of the camp must lead the van. Rivers must be crossed and mountains must be scaled. Continents must be traversed, and the terrors of the ocean braved. The enemy's country must be invaded, and every fortress and citadel be reduced. Hunger and thirst must be endured, heat and cold, sunshine and storm, must be sustained; the army must be kept in motion by night and by day; the banners must be nailed to the staff, and the magnanimous resolution, to conquer or die, be taken by every soul. But, (metaphor aside,) ministers of the gospel—and especially Presbyterians—must be men of self-denial; men who can and will endure hardships as good soldiers of Jesus Christ. To the usual literary and theological acquirements of Presbyterian ministers, must now, more than ever, be added a disposition and determination to "glory in tribulations."—Their names seem to be a bye word, and the drunkard's song; and if they do good, it must be through obloquy and reproach, through mockery, suspicion, and contempt. This was their master's fare, and they must be content with it.

With these things they will have to contend too, in Tennessee. But, notwithstanding, if ministers, who would be content to "glory in tribulations" of this kind, to fare hardly and endure much fatigue, could be sent, I have little hesitation in saying, that in a very short time, they would be instrumental in greatly enlarging the feeble churches which now exist, and of organizing many new ones. Although there seems to be a very strong prejudice every where against Presbyterians and Presbyterian ministers, yet, as one of the brethren in Tennessee observed, "they are like United States paper, very current, and much liked where they can be obtained."

But the great difficulty is, ministers cannot be obtained in sufficient numbers, to fill, at once, the wants of Tennessee.

and other destitute sections of the Valley. Our church government does not admit of itinerancy precisely on the same plan of the Methodists, yet, from looking at the subject, I am fully persuaded, that something similar must be adopted in Tennessee, if the interests of our church are to be sustained throughout the State. The Methodists deserve praise for their indefatigable zeal in establishing their circuits so as to embrace almost every settlement, however inaccessible, throughout the whole land.

I think the Executive Committees of Presbyteries, are well qualified to assist the Board in so locating their missionaries, that whilst they would perform almost all pastoral duties, in particular congregations, they would, at the same time, be sufficiently itinerant to embrace a considerable section of country. I would, therefore, earnestly recommend to the Board, to send, if possible, at least three or four, able, devoted, and prudent men to each of the Presbyteries in Tennessee, west of the Cumberland mountains, to be directed in their field of labour by the Executive Committees.

In this way, many vacancies can be supplied, and much good done. The Shilch Presbytery is anxious for some arrangement of this kind, and I do most earnestly hope it may be adopted.

A plea for the French Catholics in Missouri.

The following communication to the Board, was recently received from a highly respectable layman, in the State of Missouri.

In the multitude of the benevolent objects of the present day, I have often had my mind turned to the present Canadian French population, settled in the various villages along the banks of the Mississippi, from New Madrid to St. Charles. The number of this French population I could not give with any degree of correctness, but I should judge them upwards of 15,000. Say about 1000 in St. Charles; 500 in Portage de Sioux; in St. Louis near 2000; in the Illinois Bottom, from St. Louis to Kaskaskia, about 2000; in Carondollet and other villages, 1000; in Cape Girardeau, St. Genevieve, and the mining country, may be 5000 or 6000; New Madrid, and scattered about in various other little settlements in Missouri, about 2500 more.—From the time that Louisiana became the property of the United States, till about 1820, Romanism declined, and their language was the chief reason they did not amalgamate with the influx of American population. In various instances, they were not regularly supplied with Catholic Priests, and a good opening was made of introducing the French youth into Sunday Schools, and something of that kind was attempted with very flattering prospects of success. About this time, or soon after, the Jesuits came among us, and altered the whole prospect; in some of the villages they pulled down the churches that belonged to other orders, and raised new churches and buildings entirely their own property, and by these means, they have got the entire possession; except, perhaps, the church in St. Louis, the priest of which is a Dominican or Franciscan, or some other order. From the time of their coming among us, unto the present day, the prospect is entirely changed; they have entirely prohibited the French youth from attending our Sunday Schools, yea, they have multiplied their nunneries and free schools, for the purpose of entangling our American youth in their foils, and not without success; they have gained over many; they appear extremely anxious to educate American youth, especially the female part, while it is evident, the poor French, whom they have in perfect captivity, are growing up in ignorance and idolatry; in many instances, I do believe, the poor beguiled parents would rather see their offspring enter the tomb, than go to a Protestant Sunday School. If our charity would give them the Scriptures of Truth, we dare not, as we are fully persuaded, they would be taken from them, and destroyed by the Priests and Nuns.

Every way of entrance to the Roman population appears to be effectually shut, and not only so, but the Jesuits have had the boldness to raise their masked batteries of lies within our own lines.

That these poor deceived and abused people might be redeemed from the power of priestcraft and papal darkness, has cost me many a thought; and among these, the only probable one I can conceive of, is a mission established among them: if a French missionary could be procured to labour among them, of the right stamp, directly from France, possessing excellent missionary talents, and sound piety, something might, with the blessing of God, be done to recover this poor degraded remnant out of the fangs of the Beast. Surely the pious French would be more anxious, if they knew their true situation, to send a mission among them, their brethren, who speak their own language, than to the wilds of Africa, or any other pagan land. I do humbly hope, the various Boards of Mis-

sions will turn their eyes to this field of labour, with a full purpose to try the experiment without a moment's delay; if they succeed in procuring one or two able missionaries of the sort mentioned, to labour on the banks of the Mississippi, great might be the consequence for the good of these French citizens, as well as the safety of our own American population. At this present juncture, when the French nation are making such rapid strides to relieve themselves of the heavy burden and galling chains of Jesuit cupidity and tyranny in their own country; it would be a desperate and untenable effort in the Jesuits, entirely to hold these people in subjection, if a talented Frenchman were coming among them. At present, many of this people feel very uneasy under the heavy mulcts of these extortioners, who, by their thousand contrivances to get money, are like the horse-leach, who never has enough. May the Missionary Society be led, by this feeble notice, to take efficient means, like Mr. Raffles, in another case, and I pray God, they may be as successful.

Slavery and Sabbath-breaking.

A Missionary in Tennessee, thus writes:

One little incident, illustrating another subject, may not be uninteresting. On last Sabbath, a man of colour, a slave and a professor of religion, called at my house. He had walked nine miles that morning, to get some necessaries at the store for his wife, who was sick, and was about to return home the same evening. Knowing that he had spent several Sabbaths in the same way, I asked him if he did not feel guilty of breaking the Sabbath. He said, he did frequently, but he could not help it. His master would not spare him from his work, to come up on any other day of the week; sometimes, after working all day, he had come up in the night, and returned before day light, to labour all the next day without sleep; once he came up in that way, and after knocking and calling in vain at the stores for some time, was under the mortifying necessity of returning the same night, without accomplishing his object. When coming up on the Sabbath, he prayed all the way, that the Lord would not lay to his charge, the sin of Sabbath-breaking, or forgive him if guilty. But there were some things, it seemed to him he must get, but could not, without trespassing upon the Sabbath. I urged him to submit to his lot, even though it might seem a hard one, and not by any means to violate the Sabbath. His conscience appeared tender, and he wept freely. But should he let his wife suffer, pine away in sickness, and perhaps die, for want of certain necessaries which he could get for her in no other way? I confess, on imagining myself placed in the situation of this poor slave, I was somewhat staggered at this question. I knew it was not right "to do evil that good might come," but at whose door would the crime of Sabbath-breaking, in this case, lie, that of the poor slave, or his master?

A Drunkard burnt to death.

The following melancholy account of the miserable end of a drunkard, in the western part of the State of New Jersey, is taken from a recent report of one of the Missionaries of the Board.

The most correct account of the case states, that in the latter part of the day he came to his house, under the influence of intoxication, as usual; his wife had to make her escape, but the children he kept in the house, he was yet capable of sitting on a chair; after some time his wife returned and succeeded in getting the children away with her, this was now the more easily effected, as a degree of stupor had overpowered his inflamed ferocity, and thus a merciful Providence snatched three helpless children from the jaws of destruction. Here, the last lines of Selkirk's soliloquy appear in their correct bearing.

> "There's mercy in every place,
> And mercy, encouraging thought,
> Gives even affliction a grace
> And reconciles man to his lot."

After a short space of time, perhaps fifteen or twenty minutes, the wife, anxious to ascertain the state of her wretched husband, returned to her cabin, but alas! on opening the door, she found the house was filled with a dense body of smoke; she then gave the alarm, that either the house was on fire, or John was burning up: the first man that attempted to drag him out was completely baffled by the intolerable stench and smoke; a second making the attempt, succeeded in dragging him out of the apartment, his face was but little, if any marred, his clothing, which I understood was all cotton, was burned up, and his sides considerably burned in; he lay about three feet from a small fire on the hearth, without any appearance of contact with it, unless one of his arms lying in that di-

rection. Many conjectures have been offered as to the probable way he fell under the accident, but no satisfaction results.

The following note was intended for our May number, but was inadvertently omitted.

From the Western Luminary.

Last week Mr. David A. Sayre received through the Post Office, a letter of which the following is a copy:

"SCOTT COUNTY, March, 1831.

"SIR—I enclose $30 Commonwealth of Kentucky, to be exchanged by you at your rates of exchange, and afterwards, I wish you to apply $20 to the benefit of the Colonization Society, and the balance to whoever may be agent for the Board of Missions of the General Assembly.

"A FRIEND."

"Mr. D. A. Sayre."

The donor is informed that $20 has been paid to the Treasurer of the Colonization Society, and $6 25 placed to the credit of the General Assembly's Board of Missions, which shall be duly forwarded to the Treasurer at Philadelphia.

APPOINTMENTS.

From the 20th of April to the 1st of June.

Rev. L. Brookes, for 1 year to Bethany Centre, N.Y.

Rev. Samuel E. Cornish, for six months to the 1st African Church, Philadelphia.

Mr. Samuel Wilson, for one year to the Huntingdon Presbytery, Pa.

Rev. James B. Morrow, for one year to New Philadelphia and Sandyville, Ohio.

Rev. James Anderson, for one year to Rockhill, Bethel and vicinity, Ohio.

Mr. John Crawford, for one year to Carlisle and Hopewell, Indiana.

Mr. Cochran Forbes, for two months to Georgetown ⋋ Roads and vicinity, Md.

Rev. Richard Campbell, for one year to Three Springs, Brook Co. Va.

Mr. W. D. Smith, for one year to the Flatts of Grave Creek, Wolf Run and vicinity, Va.

Rev. Roswell Tenny, for one year to Salem, Botetourt Co. Va.

Rev. H. M. Kerr, for one year to Little Britain, Duncan's Creek and Drusilla, N.C.

Mr. James Kerr, for 6 months to Goshen and Olney congregations, N. C.

Mr. John Pumroy, for one year to Rockingham Co. N.C.

Rev. Reuben Sears, for one year to the Territory of Michigan.

RE-APPOINTMENTS.

Rev. Matthew Harrison, for one year to the congregation of Scott, Courtland Co. N.Y.

Rev. Jacob Burbank, for one year to the church of Naples, N.Y.

Rev. C. Webster, for one year to Hempstead, L. Island.

Rev. Moses Hunter, for one year to Angelica, N.Y.

Rev. John Glenn, for one year to Richland and Rockland, Venango County, Pa.

Rev. Salmon King, for one year to Warren and vicinity, Bradford County, Pa.

Rev. Peter Hassinger, for one year to Waterford and vicinity, Erie County, Pa.

Mr. George W. Hampson, for one year to Concord and Oil Creek, Pa.

Rev. A. McKeehan, for one year to Shirleysburg and Three Springs, Pa.

Rev. Robert B. Dobbins, for one year to Williamsburg and White Oak, Ohio.

Rev. James Cunningham, for one year to Mary Ann and West Carlisle, Ohio.

Rev. William Hughes, for one year to Loudonville and Lake fork ⋋ Roads, Ohio.

Rev. Richard Brown, for one year to Mount Hope, Ohio.

Rev. Jacob Wolff, for one year to Bloomings Grove and Sharon, Ohio.

Rev. Robert Young, for one year to Millersburg and East Hopewell, Ohio.

Rev. William Gray, for one year to Springfield, Clark County, Ohio.

Rev. Salmon Cowles, for one year to Fairview, Malaga and vicinity, Ohio.

Rev. John L. Belville, for one year to Washington congregation and vicinity, O.

Rev. William Wallace, for one year one-third of his time to Cambridge, Guernsey County, Ohio.

Rev. Samuel J. Miller, for one year to West Lexington and New Providence, O.

Rev. I. Reed, Missionary Agent for three months from 28th of May to Indiana and Ill.

Mr. George W. Kennedy, for 6 months to Taneytown, Md.

Rev. Jacob F. Price, for one year to Louisville and vicinity, Ky.

Rev. D. L. Russell, for one year to N. C.

Rev. H. Patten, for 6 months to Concord church, Tenn.

LETTERS RECEIVED,

From the 20th of April to the 1st of June.

O. Leavitt, NY. I. Reed, Ind. G. Colton, NY. W. McJimsey, Pa. A. D. Montgomery, Va. R. M'Cachren, Pa. J. Thomson, O. D. Monfort, Ind. Executive Committee of Washington Presbytery. E. Hart, Pa. R.B. Dobbins, O. I. A. Ogden, Ind. S. J. Cox, O. T. G. Govett, Ky. A. Y. Lockridge, NC. R. G. Linn, O. J. Thomson, Ind. J. Spicer,

2, NY. T.Barr, 2 O. R.M.Cartee, NY. A.E. Campbell, NY. G.H.Hulin, NJ. J.Wolff, O. A.Hamilton, 2, Tenn. S.H.Crane, Ky. J.M. Arnall, Ala. Ch. at Scott, NY. S.J.Miller O. D.C.Allen, O. Elders Concord, Tenn. T.J. Morgan, Pa. J.Caine, Ind. R.A.Lapsley, Ky. W.Gray, O. S.M.Williamson, Tenn. J.H.Gillespie, Ala. J. L.Belville, O. S.F.Holliday, NY. I. Bennett, Ill. G. W. Warner, O. C. B. Bristol, Va. J. Montgomery, Ind. N. Murray, Pa. T. Hoge, Pa. J. C. Campbell, Ill. I. Reed, 2 Ind. L.G.Bell, Tenn. H. B. Funk, O. C. Birnie, Md. M. Harrison, NY. C.Riggs, Pa. W. S. Potts, Mo. S.W.Doak, Tenn. W. H. Whitaker, Ala. W. Carlisle, SC. Elders, Naples, NY. A.O.Patterson, Pa J. Dyke, Tenn. A. Coe, O. J. L.R. Brown, N.W.Territory. J. M.Street, N.W.Territory. J.F.Price, 2 Ky. S.B.Smith, O. J.Hunt, O. L. G. Gaines and Elders Hopewell, O. W.A.Aitkin, N.W.Territory. Elders and Deacons, Bethel, O. J.B.Wilcox, NY. Elders and Trustees, Round Bottom, O. W. K.Stewart, Ill. H.M.Pharr, NC. S.Cowles, O. J. Crafford, Pa. J. Dorrance, Pa. D Page, 2 NY. Executive Committee Niagara Presbytery. A. Rawson, 2 NY. J.B.McCreary, Pa. Executive Committee Shiloh Presbytery. W.C.Blair, Lou. Elders, Somerset, O. A.M Keith, 2 Ky. R.Everitt, NY. I. Oakes, NY. R. Young, O. J. W. Robinson, Geo. J.Witherspoon, NC. W.J.Frierson, Tenn. J. Coe, 2 O. T. Lindsey, Miss. Pastor and Elders, Pleasant Ridge, O. J. Paine, Va. O.Hill, NY. J. B. Watkins, Ky. A.A.M'Ginley, Pa. A. B. Gilliland, O. J. Cunningham, O. M. Hunter, NY. W. Sickles, 3 Ind. J. C. Harrison, Ky. S. Rhea, Tenn. D. Hoyt, Tenn. S. B. Robertson, Ky. J. Culbertson, O. C.C.Beatty, 2 O. A. Hamilton, Ky. G. Addison, SC. A. B. Lawrence, Tenn. I. Brainard, NY. R.Post, D.C. R. Dilworth, Pa. Elders, Poke run & Plum creek, Pa. R. Henry, Pa. J. Pomeroy, NC. S. Austin, Pa. D. L. Russell, NC. W. Hanford, O. D. A. Sayre, Ky. S. King, Pa. R. Kennedy, Pa. G.W.Ashbridge, 2 Ky. J.B. Davis, NC. R.Holman, Ky. Executive Committee Susquehanna Presbytery, Elders and Trustees, Peekskill, NY. C. Webster, L.I. W.Brobston, NC. Presbytery of Champlain. A. Parmele, NY. J.J.Rice, NJ. W.J. Frazier, Ill. G. S. Woodhull, NJ. J. Buchanan, Pa. W. F. Houston, Pa. J. L. Montgomery, Pa. E,S.Hunter, Pa. L. Clark, N. Y. J. Ficklin, Ky.

NEW AUXILIARIES.

Elk Ridge, Tenn. Bethberei, Tenn. Piedmont, Tenn. Bethesda, Tenn. Franklin, Tenn. Jackson, Madison, Co. Tenn. Trenton, Gibson Co. Tenn. Peytons creek Tenn. Murfreesboro, Tenn. Dauphin Missionary Society, Pa.—Total, 433.

Account of Cash received by the Board of Missions of the General Assembly, of the Presbyterian Church, from the 20th of April, to the 24th of May 1831.

Amwell, N. J. Auxiliary Society per Rev. J. Moore,	$4 25
Collections per do	4 40
Albany, N. Y. Collected in 1st Presbyterian Church per P. Boyd,	36 00
Alexandria, Huntingdon Co. Pa. auxiliary society per Mr. J. Porter,	3 00
Amsterdam, N. Y. Presbyterian Congregation through Board of Domestic Missions of the Presbytery of Albany,	100 00
Augusta, Ky. auxiliary society per D. A. Sayre,	15 50
Bethany, N. Y. Female auxiliary society per Rev. J. B. Wilcox,	7 00
Bethesda, Tenn. auxiliary society per Rev. A. Hamilton,	2 50
Bethany, Tenn. auxiliary society by Rev. O. Jennings, Treasurer Executive Committee per Rev. A. Hamilton,	10 50
Beach Springs, O. auxiliary society per Rev. J. McArthur,	29 50
Bedford Co. Va. Donation from Miss Martha D. Mitchell,	5 00
Bethel, Ky. auxiliary society per D. A. Sayre,	12 50
Bellbrook, O. Do do per Rev. J. L. Bellville,	5 00
Buffalo, O. Contributions 50 cent plan per T. Hood,	20 00
Carlisle, Pa. Donation from Rev. S. B. Howe, D.D.,	3 75
Columbia, Tenn annual subscription by D. Hardin, per Rev. A.Hamilton,	2 00
Crab Apple, O. auxiliary society per Rev. J. McArthur,	33 50
Centreville, Crawford Co. Pa. Congregation per Rev. Mr. Chamberlain,	7 00
Champlain Presbytery, per Rev. M. Chase,	11 50
Chanceford, Pa. from an unknown individual per Dr. Martin,	10 00
Deerfield, N.J. auxiliary society and collection per Mr. J Davis,	12 00
Danville, Pa. from Gen. D. Montgomery his sub. for 1831, per Dr. Green,	100 00
Doylestown, Pa. auxiliary society per Rev. Mr. Bellville,	17 00
Dayton, O. do do Rev. J. L. Bellville,	18 00
Ebenezer, Tenn. annual sub. by Rev. D. Brown, per Rev. A. Hamilton,	2 00
Erie, Pa. auxiliary society per Rev. Peter Hassinger,	50 50
East Liberty, Pa. auxiliary society per S. Thompson, Treasurer,	35 00
East Chanceford, Pa. do do per Dr. Martin,	17 75

Flemington, N. J. do do per Rev. J. Moore, - - -	3 81
Fairfield N. J. do do per Rev. Ethan Osborn, - -	16 25
Fox Run & Bullskin, Ky. United churches per Rev. S. H. Crane, -	5 00
Franklin, Tenn. auxiliary society per Rev. A. Hamilton, - -	6 50
donation from a lady per do - - -	3 00
Fairfield, N. J. from Rev. J. Osborn annual collection per Isaac Snowden,	3 00
Fountain County, Ind. collections per Rev. J. S. Thomson, - -	12 72
Frankford, Pa. auxiliary society additional per Rev. Mr. Biggs, -	5 00
Fairfield, Crawford Co. Pa. from the Female Missionary Society per Wells Bushnell, Treasurer, per Rev. Mr. Chamberlin,	9 37
from the Male Miss. So. per do -	11 00
Forks of Brandywine, Pa, collections per Rev. J. N. C. Grier, Stated Clerk of the New Castle Presbytery, - -	6 53
from Capt. Buchanan per do - -	3 00
R. McIntyre per do - -	3 50
S. Ralston per do - -	3 50
J. Ralston jr. per do - -	3 11
Female Miss. So. per do - -	38 50
Rev. A. G. Morrison per do - -	12 00
S. Bell per do - -	5 00
Robert Adair per do - -	23 00
Thomas Love per do - -	5 00
J. Magraw, D. D. per do - -	10 00
Fayetteville, Tenn. auxiliary society additional per Rev. A. Hamilton, -	5 50
donation from Rev. E. McEwen per do - -	50
Goshen, O. collection per Rev. R. G. Linn, - - - -	14 88
Greenwich, Cumberland Co. N.J. auxiliary society, - - -	4 50
Great Conowago, Adams Co. Pa. Female Miss. So. per D. McConaughy,	27 62
Greersburg Society, by Mr. Stephen Todd, - - - -	2 00
Hopewell, Ind. collection per Rev. J. A. Ogden, - - -	3 10
Hastings, N.Y. contributions in congregation per Rev. O. Leavitt, -	3 00
Hempstead, L. I. collection per Hugh Auchincloss, Esq. Treasurer, -	4 00
Hopewell, Orange Co. N.Y. donation from several individuals per Rev. H. M. Koontz, - - -	63 25
Hartford Presbytery, by Rev. W. Nesbit, - - - -	22 52
Hopewell Congregation, by do - - - - -	2 00
Hillsboro, O. auxiliary society per Mr. S. D. Blythe, - - -	12 25
Jamaica, L. I. collection per Hugh Auchincloss, Esq. Tr. - -	2 50
Kingsborough, N.Y. Presbyterian congregation through Board of Domestic Missions of Presbytery of Albany, - - -	200 00
Kingston, N.J. auxiliary society per Rev. D. Comfort, - - -	31 00
Lammington, N. J. do per Mr. Benj. McDowell, - -	16 62
Lower Marsh Creek Congregation per D. McConaughy, - - -	5 25
Lick Run Congregation, Pa. per Rev. Mr. Peebles, - - -	5 00
Lawrence, N.J. Presbyterian congregation per Mr. R. Green, - -	8 00
Liberty Congregation, Presbytery of Hudson, - - - -	2 25
Lexington, Ky. donation from J. Williams per D. A. Sayre, - -	5 00
Landisburg Congregation, per Rev. E. S. Ely, D. D., - - -	10 00
Lawrence, N.J. auxiliary society per Mr. R. Howe, - - -	11 00
Lambertsville, N.J. do do additional per Rev. J. Studdiford, - -	2 00
Louisville, Ky. do do 2d Presbyterian Ch. per Mr. M. Daverille,	11 00
Millerstown, Perry Co. Pa. collections per Rev. B. E. Collins, - -	2 50
Morgantown, Monongalia Co. Va. collections per Joel Stoneroad, -	5 00
Mount Vernon, Ky. from the family of Mr. Bradstreet, per Rev. S. H. Crane,	2 00
Anna S. Walsh, do do -	50
Franklin Dunlap, do do -	50
Mount Pleasant, Pa. donation from A. Basset, per Rev. A. O. Patterson,	50
Mississippi, from A. Macrery, Esq. Tr. of Mississippi Presbytery, 50 cent contributions per Isaac Snowden, Esq. -	120 00
Mount Horeb, Ky. auxiliary society per Rev. S. Steel, - - -	9 00
Middle Spring, Pa. collections per Rev. R. Kennedy, - - -	13 12
Mill Creek, Pa. auxiliary society per S. Thompson, Treasurer, - -	22 31
Mount Pleasant, Pa. do do do - - -	26 15
Moira Church, N. Y. collection per Rev. A. Parmelie, - - -	1 86
donation from Widow Filton per do - -	5 00

Milton, N. Y. contribution 50 cent plan per T. Hood,	5 00
Mount Horeb, Ky. auxiliary society additional per Rev S. Steele,	3 00
Newville, Pa. donation from an unknown individual per Rev. R. McCachran,	5 00
auxiliary society per do	1 00
Natchez, Miss. donation from an unknown individual per Rev. G. Potts,	50 00
Nashville, Tenn. annual sub. per Rev. O. Jennings, Tr. by Rev. A. Hamilton,	27 00
New York, Wall street Ch. 2 friends additional per Rev. W. W. Phillips, D.D.	14 00
collection in 1st Presbyterian Ch. per Hugh Auchincloss, Esq. Tr.	75 40
Cedar street Ch. per do	31 00
Brick Church per do	428 00
from Canal street Church per do	10 00
donation from George Zabriskie, Esq.	50
Samuel Boyd, Esq. subscription for 1831,	50 00
North East, Pa. auxiliary society Rev. G. W. Hampson,	25 00
Newton, donation from Mr. Rosset,	1 50
New Brunswick, N. J. Presbytery per Rev. G. S. Woodhull,	11 84
Newark, O. auxiliary society Rev. J. Little,	2 00
Newburyport, Mass. donations from Females of the 2d Presbyterian Ch.	7 13
Nashville, Tenn. collections additional per Rev. A. Hamilton,	10 00
Newark, N.J. auxiliary society additional Mr. D. Nichols,	1 00
donation from D. Nichols,	20 00
Neshamany, Pa. auxiliary society additional per Rev. R. B. Belville,	1 50
New Providence, O. collection per Rev. S. J. Miller,	4 00
Oxford, N.J. auxiliary society Rev. J. T. Russell,	30 00
Piedmont, Tenn. auxiliary society per Rev. A. Hamilton,	1 00
Portland and Carroll, Chatauque Co. N.Y. collections per Rev. I. Oakes,	14 75
Pleasant Hill, O. auxiliary society per Rev. J. Little,	4 75
Pike & Clearfield Congregations, Pa. by Rev. J. Hutchinson,	2 00
Pine Creek, Lycoming Co. Pa. congregation per Rev. J. H. Grier,	17 50
Presbytery of Lewes,	11 50
Peytons creek church, Tenn. don. from Rev. J. L. Sloan, per Rev. A. Hamilton,	1 00
Pigeon creek, Pa. auxiliary society per S. Thompson, Tr.	14 00
Poland, O. do do do	7 50
Philadelphia, Pa. auxiliary society 6th Prn. Ch. per Rev. S. G. Winchester,	30 00
from 7 members of the 8th Prn Ch. for support of a missionary for one year per H. McKeen,	100 00
Monthly Concert collection 8th Prn. Ch. per do	10 00
collections at Concert of Prayer in 2d Prn. Ch.	46 20
donation from Mrs. S—— through A. Henry, Esq.	5 00
Joseph P. Engles, Esq. his subscription for 1830 & 1831,	200 00
annual contributions 4th Prn. Ch. per James Algeo,	9 00
collection at Monthly Concert of Prayer in do per do	5 00
J. McAlpin, Esq. his subscription for 1831,	100 00
Solomon Allen, Esq. do do	100 00
from the 4th Prn. Ch. per Isaac Snowden, Esq.	9 00
William Brown, Esq. his subscription for 1831,	100 00
donation from L. Lamb, Esq. per Dr. Ely,	12 00
Red Clay creek congregation, from a lady,	1 00
Rushville & Pleasant Ridge, Ind auxiliary society per Rev. W. Sickles,	10 00
Surgoinsville, East Tenn. donation from Mr. W. Lyons, per Rev. S. W. Doak.	5 00
St. Louis, Mo. auxiliary society per Rev. S. H. Crane,	105 75
Springfield, Portage co. O. do do per Rev. J. D. Hughes,	10 00
Shiloh, Ind. collections per Rev. John S. Thomson,	3 12
Short creek congregation, Ohio co. Va. donation from Mrs. Mary Waits, per Rev. Mr. Wylie,	96 62
Salem, Mercer co. Pa. congregation per Rev. Mr. Chamberlain,	8 50
Sweet Hollow, collection per Hugh Auchincloss, Esq. Tr.	1 65
St. Francisville & Pinkneyville, La. congregations,	8 00
Scott Settlement, La. Presbyterian Church,	3 50
Saltsburg, Indiana co. Pa. congregation per Rev. W. Hughes,	11 12
Shelbyville, Tenn. from auxiliary society additional per Rev. A. Hamilton,	8 50
Sawickly, Pa. auxiliary society per S. Thompson, Tr.	26 50
Susquehanna Presbytery, per W. Jessup, Tr.	103 75
Slate Ridge congregation, Pa. collection per Rev. Mr. Parke,	10 00
Steubenville, O. from Presbytery per Rev. C. Clinton Beatty, Tr.	137 00

Staunton, Va. received from J. Cowan, Tr. per Rev. John McIlhenny, viz:			
received of Rev. Frs McFarland, collected at the meeting of the Presbytery held in Lewisburg,	$95	00	
received of do collected in Bethel congregation at sundry times,	21	50	
do Rev. C. Speece, D. D. coll'd. in Augusta Ch.	3	50	
do Major Wm. Bell, do do	12	25	
do Mr. C. Bias collected at sundry times in Tamberidge and Fairfield congregations,	37	00	
do from Union congregation,	24	75	
do of Jn. Tate, Esq. collected in Hebron cong.	20	00	
do from Mossy Creek congregation,		50	
collected at sundry times in Staunton congregation,	36	50	
received of Ladies' Missionary Society of Staunton at sundry times,	200	00	
do Rev. Jos. Smith from Lexington cong.	63	75	
do do do Falling Springs cong.	37	70	
do do do New Providence do	36	50	
do do do Locust Bottom do	2	00	
	$590	95	
Deduct amount acknowledged in the Treasurer's account from 20th Oct. to 20th Nov.			
From Female Missionary Society, $160			
Collected at meeting of Pr'y. in Lewisburg, 95			
Sundry Portages paid by J. Cowan, Tr. 2 28—257	28		
		333	67
Trenton, N.J. auxiliary society 1st Prn. Ch. per Rev. J. Moore, - -		1	50
do do 2d do do - -		15	25
Taneytown, Md. do do additional per Rev. G. W. Kennedy, -		10	00
Faggs Mannor congregation, Pa. collection per Rev. Mr. White, - -		8	00
Upper Marsh creek & Great Conowago congregations, per Rev. D. McConaughy,		10	00
Woodbury, N.J. collections in Prn. Ch. per Rev. C. Williamson, - -		12	44
Washington, O. auxiliary society per Rev. J. L. Bellville, - - -		15	50
Waterford, Erie co. Pa. congregation per Rev. Mr. Chamberlain, - -		1	65
Welsh Run, Pa. collection per Rev. R. Kennedy, - - -		16	00
donation from a young Lady per do - - -		4	00
Washington, D.C. auxiliary society additional, - - - -			50
Western Auxiliary Missionary Society, per Rev. E. McCurdy, Tr. per S. Thompson, Tr. - - - -		130	00
Wooster Wayne, co. O. received by Jn. Cunningham, Tr. from the following:			
Jeromeville cong. per Dr. Cunningham per R. Beale,		12	87½
Wooster congregation per Rev. T. Barr do		3	12½
East Hopewell cong. per D. F. Finney do		6	25
Congress cong. per John Stanley do		4	50
Newmans Creek cong. per Rev. S. Cleland do		10	06¼
Mount Hope cong. per Jn. Hamilton do		13	22½
Newmans Creek cong. per Rev. T. Barr do		5	00
East Hopewell cong. do do		1	00
Apple Creek cong. do do		1	56½
Millersburg cong. do do		1	62½
Paintville cong. do do		10	75
Unity alias Salt Creek cong. do do		3	00
Pigeon run auxiliary society per Rev. Mr. Snodgrass,		8	87½
Sugar Creek do do per Mr. W. Forbes,		12	22
Newmans Creek do do per Rev. S. Cleland,		10	00
Martinsburg do do per Rev. H. Harvey,		30	25
Utica do do per do		7	00
Lexington do do per Rev. T. Barr,		5	12½
Pleasant Hill do do do		5	75
Missionary Reporter, from sundry subscribers		98	00
		$4,419	91

SOLOMON ALLEN, *Treasurer.*
No. 34, S. Third street, Philad.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

EDUCATION REGISTER.

REPORT OF THE BOARD OF EDUCATION, TO THE GENERAL ASSEMBLY, May, 1831.

In addition to the fifty-five beneficiaries, reported last year, thirteen have been taken under patronage, in the course of the year, ending the 19th inst. Of this number, two have been dropped, because they did not appear to possess, in a satisfactory degree, all those traits of character, which are desirable, if not indispensable, in candidates for the sacred Ministry. One, who had been licensed some time previously, has been recently ordained, and located, as stated supply, in an interesting but feeble congregation, in Pennsylvania.

The whole number, now in immediate connection with the Board, is sixty-five: The number connected with it, through the medium of the Presbyteries and other auxiliaries, cannot be accurately given, as but few reports have been received.—The Board of the Synod of New York. have thirteen under their care, and have raised $1,399 58 in the last year. Reports from 22 Presbyteries have been received; from which it appears that these Presbyteries have 45 beneficiaries in training, and have expended, in their support, $2,546 60. Whole number of beneficiaries, so far as reported, 123; Funds raised, $9,471 87. Twenty-three are at Theological Seminaries; twelve are in Colleges; and the remainder in preparatory schools. Of the talents and piety of the young men, we may say, that, from all the information which we have been able to obtain concerning their conduct and proficiency in study, there is good reason to hope, that they will prove, under favour of Divine Providence, useful labourers in the Lord's vineyard. Some of them, we know, are distinguished scholars; and we are happy to find that they seem, generally, to take a deep interest and an active part, in those devotional exercises, and labours of love, which become their christian profession and holy vocation.

General Rules.

A system of rules, or by-laws, designed to promote economy, convenience, and consistency in the transaction of business, has been adopted, and published, together with the constitution of the Board, in pamphlet form; copies of which may be had by application to the Cor. Sec'y and General Agent. From this summary, we give the following items, as matter of information, viz: "No beneficiary is allowed more than one hundred dollars, annually, from our funds, except in extraordinary cases, and if any beneficiary receives aid from other sources, he is to report the nature and amount of the same, once a year, to this Board.

"As a general rule, the preference is given to those applicants for patronage, who have made the greatest advancement in their studies.

"Every beneficiary is considered as *always on probation;* and, if, at any time, he manifest such defects in capacity, temper, general manners, or piety, as would render his introduction into the Ministry of doubtful utility, the Board feel themselves religiously bound to make no further appropriations, in his case.

"No written obligation is required of our beneficiaries, to refund the money expended by the Board in their education; because we act upon the principle that the Church, as a moral parent, ought to provide for the education of such of her sons as are indigent, and yet may, probably, become her faithful servants in the ministry: but we, nevertheless, desire every beneficiary to remember, that his duty to the Church, to his younger brethren who seek the same holy office, and to his Saviour, requires, that, so soon as he shall be able, he should refund: and this understanding is made known to the young men, when received under patronage. Those who voluntarily decline entering the ministry, are required to refund, with interest; and their willingness to do so, is signified by engaging to conform to our rules.

"Any individual, or congregation, by paying annually, a sum, not less than one hundred dollars, has the privilege of selecting the beneficiary who shall enjoy the benefit of the endowment, provided, his qualifications be approved by the Board.

"Young men, applying for aid, must furnish satisfactory testimonials, from two or more ministers or elders of the Presbyterian church, or from some Presbytery, of their piety, talents, good deportment, and real necessities: and they are required to furnish, as often as shall be deemed proper, during their preparatory course, a written declaration of their views and purposes, in relation to the

Gospel Ministry, as the labour of their lives. Certificates of their proficiency and behaviour, are required, also, from their teachers: strict economy, in all their expenditures, is enjoined upon them as a sacred duty. The allowance, to those who are at manual-labour schools, is limited to seventy dollars a year: Some have made fifty dollars, in addition to their own earnings, answer their purpose.

"No person receives aid, who does not manifest a willingness to pursue such a course of education as the Board deems proper, or whose attachment to the standards of the Presbyterian church is questionable, or, who is unwilling to receive his theological instruction in a Presbyterian seminary.

"The grounds upon which patronage is withdrawn, are such as these, viz: If the beneficiary change his place of education without leave of the Board; if his talents, state of health, or his prudence, or piety, or diligence be not such as to warrant its continuance; if he enter into the married state; if he put himself under the care of another education society, or refuse to make the requisite returns, in regard to his progress, expenditures, and purpose, in reference to the work of the Ministry.

"Beneficiaries are expected to submit themselves to the paternal care and counsel of the Corresponding Secretary and General Agent of the Board."

Supervision.

It is made the duty of the Corresponding Secretary and General Agent, to exercise a qualified pastoral care over the beneficiaries; to visit them as often as practicable, at least once a year; and to hold correspondence with them as frequently as circumstances may require; which has been done, so far as could be, consistently with his other engagements. Frequent communications are had, also, with the principal teachers, under whose tuition the young men are pursuing their studies: and written advice is submitted to them, occasionally, through the medium of the "Education Register," which, it is believed, they have all had the opportunity of reading. From their various location, it is obvious, however, that the offices of paternity cannot be extended to them so fully and regularly as might be, in other circumstances.

Paucity of Beneficiaries, and the reason of it.

It may seem strange, that the number is so small; that it has increased so little beyond what it was a year ago: Strange, indeed, it is—nay, it is mortifying. This Board, ostensibly represents, and was designed, in the important business of training labourers for the Gospel Harvest, to *act for* upwards of two thousand christian churches, embracing nearly two hundred thousand communicants. Why, then, it may well be asked, is our list of Beneficiaries so small? We answer, not because there are no more young men of the character contemplated, but simply and solely because we have not been able, in good faith, to receive any more, with a promise of the assistance which they need. Applications for aid are numerous and pressing, from various parts of our country; but we have not felt warranted to entertain and encourage them. We have been obliged, though with painful reluctance, to put them off for the present, with a conditional promise of aid, so soon as it shall be in our power to render it.

Receipts and Expenditures.

On this topic, the Board would willingly be silent, did not duty require them to speak out, and declare the truth. The whole amount received, during the year, including annual contributions, congregational collections, donations from individuals, and remittances from auxiliaries, as appears from the Treasurer's statement, is $5,525 69.

This sum has been expended in appropriations to our Beneficiaries, and in defraying the necessary expenses of the Board; and there are now demands upon the treasury to a considerable amount, which we have not the means of satisfying. Upwards of sixty young men, who have been encouraged to expect aid, are importuning us for the means of going forward in their studies. Their necessities are urgent, and, if not speedily relieved, they will be obliged to suspend, for a time at least, their preparations for the Ministry; and, in all probability, a large number of pious and talented youth will turn to other occupations, in despair of being able to reach the sacred office, with the requisite qualifications.

This state of things is, indeed, humiliating—it is appalling: and the question will naturally be asked, have the Board done their duty? Have suitable exertions been made to raise funds? Of this, the Assembly must judge. We can only say, that we have endeavoured to do our duty. And we believe all has been attempted, which it would have been wise to attempt, in the circumstances of the case. We may have been wanting in faith, but not, we trust, in solicitude, or diligence. The fact is, the whole power in this business, is, by the constitution of the Board, left in the hands of the Presbyteries. All that is required of them,

is, to hand over to us their surplus funds, for distribution. They were expected, indeed, to become auxiliary. A few of them have done so, in form; but none of them have afforded efficient aid, beyond the wants of their own Beneficiaries.—Pastors of churches have, in some instances, remonstrated against our going in among their people, to solicit contributions. We are not willing to be obtrusive; to cause divisions in congregations, or to interfere with other benevolent institutions. We have not been able to procure agents, to operate, where an application would probably be welcomed. Several appointments have been made in different sections of the church; but they have been declined, with the exception of one or two, perhaps. We are told, in very pathetic terms, that the pressing of our object, at present, would interfere seriously with other good designs, of a local character, dear to the hearts of the people. Agencies, moreover, are expensive. Men cannot be expected to engage in them, without adequate support; and we have not felt quite at liberty to give pledges, which it might not be in our power to redeem.

These are a few of the causes that have operated against the success of this enterprize. Others might be named; such as the supposed efficacy of manual-labour establishments, which, though helpful to some extent, and worthy of public favour, certainly cannot be made to supercede the necessity of other pecuniary aid, unless young men are required to spend some twenty years, of the best part of life, instead of eight or ten, in preparing to labour in the Gospel vineyard. Some people profess to have scruples, in regard to our general design, because, in a few instances, young men who have received gratuitous aid, have disappointed public expectation; a result to be guarded against, with all care, but, by no means, forming a valid objection to the cause. With another class of persons, it is a question, whether an institution, so limited in its scope—confined as this is, in its appropriations, to indigent youth of our own denomination, exclusively, comport with the spirit of the age, or be consistent with good feelings towards other portions of the great christian family. On this point, the Presbyterian Church, in the exercise of charity and good will towards all that love our Lord Jesus Christ, expressed her judgment when she instituted this Board.—Nor has it been proved, as yet, that her decision was erroneous. It seems reasonable to expect that more, in the aggregate, will be done, and done with less danger of sectarian jealousy, if every denomination train its ministry in its own way, than could be accomplished by any attempt at union, so long as there exists such a diversity of opinion, as is known to exist among christians, in regard to the proper education and necessary qualifications of Gospel Ministers.

We bid God-speed to our brethren of other denominations in the household of faith, in their efforts to fill up their ministerial ranks. We hail them, as fellow-labourers in the good work of the Lord; but we wish to share in these labours of love. There is ample room, and a loud call for the exertions of all who love the Redeemer, and care for the souls of men. It is our deliberate purpose, therefore, to go forward, in this great work, in the name and strength of the risen Saviour. In the hearing of the high command, as it issues from the lips of redeeming love, "go, teach all nations"—and, on the margin of "the fountain tha cleanseth from all sin," we invoke the cordial co-operation of the two thousand one hundred and fifty-eight churches, with which we stand connected by a solemn profession of attachment to the same system of christian doctrine and ecclesiastical order. Our aim is to raise up well-taught, and holy pastors for our seven hundred vacant congregations; evangelical labourers, to perform missionary service in the waste places of our own great country, and to assist in bearing the glad tidings of Gospel Salvation to six hundred millions of heathen. The Providence of God is calling upon us to engage in this work, with renewed zeal, and strong confidence. The spirit of revivals is abroad in the churches. Large numbers of young men are brought into the kingdom of Christ, and are disposed, by his grace, to serve him in the ministry of his gospel. They are saying, in view of the plenteous harvest, and scarcity of labourers, "here are we, send us." The time to favour Zion is come. The Macedonian cry, comes from every quarter of the peopled world. The inhabitants of the isles are waiting for Messiah's law. Can we, in such circumstances, and in such times as these, be inactive, without treachery to our blessed Master? We cannot. "He that is not with me, says Christ, is against me; and he that gathereth not with me, scattereth abroad." The maxim is divine and incontrovertible. Let us endeavour to imbibe and manifest its spirit; and our labour will not be in vain in the Lord. A pious ministry—able, and in number, adequate to the work that is to be performed, is indispensable, in the grand design of evangelizing the world.

We hope to be excused for these ex-

hortatory remarks. An earnest desire to reach the ear, and secure the assistance of the churches, through the medium of the General Assembly, must be our apology. One suggestion more, and we have done. If every congregation, by its minister or eldership, would become responsible for the support of one beneficiary, or more, as may suit their ability, and make punctual payment, semi-annually, or annually, we should, no longer, have occasion to complain of he want of funds. At a late meeting of the Presbytery of Philadelphia, pledges were given for the support of *seventeen beneficiaries;* and we are happy to learn, that this simple and practicable plan has been recently adopted elsewhere. How easy it would be, for this great Assembly, to set an example, in this way, that would animate and move the whole Presbyterian church, and give an impulse to the cause of Ministerial education, that might pervade this land;—nay, this entire world, and be had in grateful remembrance, in the millenium. Would not the people, here represented, sustain such an act of confidence in their liberality and zeal, for the promotion of a design so closely connected with the glory of Christ, and the salvation of souls? We throw out the idea, in the hope, that, before the rising of this venerable body, we shall be authorized to say to our present incumbents—go on, in your preparations, for the Lord's work: you shall be supported;—and to many others, in waiting for an answer to their application,—yes; we will receive you, also:—For "the harvest is plenteous, but the labourers are few."

By order,

W. NEILL,
Sec'y and Gen. Agent.

MEMBERS OF THE
BOARD OF EDUCATION,
Elected by the last Assembly.

MINISTERS.

Rev. H. R. Weed
Sylvester Eaton,
Elickim Phelps,
Ashbel Green, D. D
Robert Steel,
Samuel G. Winchester,
W. L. McCalla,
C. P. Storrs,
J. Mathews, D. D.
Jas. Blythe, D. D.
John Witherspoon,
Alexander Magee,
Obadiah Jennings,
George Potts,
W. J. Frazer.

ELDERS.

Mr. Thomas McKeen,
Aristarchus Champion,
Matthew L. Bevan,
John McMullin,
Henry McKeen,
Zalmon Fitch,
James McCay,
Robt. J. Breckenridge,
David Patton,
Felix Grundy,
John Henderson,
Thomas Lindsey,
Samuel Thompson,
H. B. Funk,
C. McIntyre.

Receipts by the General Agent for the Board of Education, from May 4th to the 6th inst, viz:

United churches of Fox Run and Bullskin, Ky.	$ 1 50
Abraham B. Hutton, of 6th church, Philadelphia,	50
John Fletcher, McConnelsburgh, Pa.	1 00
John Brewster, per Rev. Mr. Musgrave,	5 00
Church of Snow-Hill, Md. per Rev. Mr. Mustard,	3 43
Church of Frankford, Pa. additional,	30 75
Church of Freehold, New Jersey,	15 75
Rev. P. Hassinger,	10 00
Church of Hillsborough, Ohio, per Rev. S. D. Blythe,	20 00
Church of Newburyport, by Rev. J. Proudfit,	47 00
Rev. William Finney, Md. Harford county,	10 00
John Morrison, Esq. Abington, Pa. per Rev. R. Steel,	10 00
Rev. Nathaniel Calhoon, Va.	5 00
Churches of York and Hopewell, Pa. by Rev. Dr. Cathcart,	24 00
Church of Upper Marsh Creek, do. do.	4 00
Mrs. Jane Whiteside, Oak Mills, Pa. by Rev. Mr. Hutchinson,	1 00
Rev. Samuel Davis, by Mr. Barklay,	5 00
Church of Buffalo, Ohio, by Rev. Mr. Wallace,	5 25
JOSEPH B. MITCHELL, *Treasurer.*	$199 18

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to receive, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to the Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a sub-scription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary confines itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not measure their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and affluence of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supercede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they used to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

ard, the funds of which may easily and must effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

Moses Allen, Esq. City of New-York.
James Agnew, Esq. M'Connelsburg, Pa.
Dr. Samuel Agnew, Harrisburg, Pa.
Mr. Daniel P. Stratton, Bridgeton, N. J.
Col. Robert G. Johnson, Salem, N. J.
Mr. John Stites, Cape May, N. J.
Mr. James Wilson, Easton, Pa.
Joseph Cowan, Esq. Staunton, Va.
J. S. Green, Esq. Princeton, N. J.
Gen. Isaac Andrus, Newark, N. J.
Levi A. Ward, Esq. Rochester, N. Y. Treas.
Samuel Thompson, Esq. Pittsburg, Pa. do.
D. A. Sayre, Esq. Lexington, Ky. do.
Rev. J. Culbertson, Zanesville, O. do.
Dr. J. Cunningham, Wooster, O. do.

Miller on Church Government.

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Letters concerning the Constitution and order of the Christian Ministry, addressed to the members of the Presbyterian Church in the city of New York—Second Edition—To which is prefixed a letter on the present aspect and bearing of the Episcopal Controversy—by Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

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THE

MISSIONARY REPORTER,

AND

EDUCATION REGISTER,

OF THE

MISSIONARY AND EDUCATION BOARDS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

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THE

MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. JULY 1, 1831. NO. 11.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

Extracts from the Journal of Mr. Stone, a Missionary of the A. B. C. F. M. from Dec. 15, 1829, to March 31, 1830.

15. In the morning, Bapoo, the Brahmin at Panwell, who, in consequence of reading our books and hearing Mr. Graves preach once, about a year ago, destroyed his household gods and professed to renounce the superstitions of his fathers, called on me and spent two hours in religious conversation. He says he still believes that idolatry is wrong; that there is but one God; that he prays to him, and not to the gods of the heathen. He says that he is convinced of the truth of Christianity, that he views himself to be a great sinner; that he has great fears that he shall go to hell, &c. I asked him, if he was a great sinner, how he could be saved. He replied, that he could be saved only by repenting of his sins, believing in Christ, and having his heart renewed by the Holy Spirit of God, (or to use the literal meaning of the Mahratta word, his heart being new created by the Holy Spirit of God.) I asked, if he prayed for the gift of the Holy Spirit, to renovate his heart? He replied, that he did. I asked if he was willing then to be baptised and confess Christ before men? He said he wanted to have Christian instruction ripe in his mind first; an expression which means, when I shall understand all the doctrines and duties of Christianity well, then I shall wish to be baptised. He says his wife, who was very angry with him for destroying their family gods, and entreated him not to become an outcast, by forsaking their religion, is now willing herself to hear Christian instruction and will not object to his becoming a Christian. He thinks she will become one too. He mentioned another interesting case. A merchant of the brahmin caste had, by reading the books which he had given him, became convinced of the folly of idolatry, and greatly desired to receive Christian instruction from us. He resides beyond Poonah, more than 100 miles distant. These facts shew that there is a spirit of inquiry going abroad among this people.

16. There are now three brahmins who profess their conviction of the truth of Christianity, who say they do not worship idols, and should be willing to be baptised, could any way be devised for their support. Two of them are embarrassed by debts entailed upon them by their ancestors, and should they violate caste, they would be immediately thrown into prison. The great poverty of nine tenths of the natives operates as an iron chain to bind them to their caste.

January 2. Morning, visited schools: remainder of the day in my study, not very well. Had another very interesting conversation with Bapoo, the brahmin inquirer. He is a native of considerable strength of intellect, really a metaphysician, and an acute reasoner, and possessed of more openness of character than most brahmins. He is employed now as an inspector of our schools, and comes and reads the scriptures with me daily. He says that every night many brahmins call at his lodgings to dispute with him, so that he gets but little time for rest. Should he become a true christian, and be received into the church, the natives would at once forsake him. He brought me this morning the opinion of several brahmins respecting the different religions in the world, and respecting sin, &c. A curious illustration of their opinions were expressed as follows. All religions are given to men by God. As vapors, through the influence of the sun, rise from all the rivers, lakes, and seas, and mingle together in the heavens, and form clouds and rain; so all who practise their various religions will rise and mingle together in heaven. To forsake the religion of their forefathers is the greatest sin. Bapoo did not pretend to believe their tenets, but wished me to give him a refutation of them, which I did in a few words to his entire satisfaction.

Another brahmin called to-day professedly to make inquiries about this new religion, as they call Christianity. I had but a few moments to converse with him. I asked him how a sinner could obtain

the pardon of his sins and the favor of a holy God. He asked what is sin? I replied the transgression of the commandments of God. He asked what commands? I repeated the first and second comandments, which at once proves all brahmins to be sinners. He then said that pardon is to be obtained by fasting, repeating the names of the gods, performing religious austerities, &c. I asked if the doing of these things would change the affections and destroy the love of sin in the soul. He said he could not tell then how a sinner could be delivered from sin and be saved. I replied that was the very reason why I came to this country, to tell sinners how they may be delivered from sin and be saved. Having given him a brief history of Christ, and of the atonement which he made for the sins of the world, I told him that to renovate and purify the heart was the work of the Holy Spirit, which could be obtained only by those who repented of sin, believed in Christ, and prayed to the true God. I gave him the ten commandments with an exposition of them, and the tract entitled Glad Tidings, requesting him to read them attentively, and call on me again. May the divine Spirit guide him to the truth.

12. In the morning visited and examined two schools; and addressed a collection of natives in the front yard of one of their houses, for more than an hour. They listened with fixedness of mind, and manifested considerable emotion when I described to them the sufferings which Christ endured to atone for their sins and to save them. I asked them if any of their gods ever died to make an atonement for their sins? They replied "None." I asked if any of them ever did any thing for their salvation? They all replied with one voice "None of them." I asked how then can you be saved, as you are all sinners, having violated the holy law of God. They replied that they should obtain pardon by repeating the names of the gods, by penance, &c. I shewed them by familiar illustrations these could never take away sin. Some of them seemed convinced that they had been trusting in refuges of lies. Having exposed the absurdity of idolatry and shewing them the great sin of forsaking the only true God, the creator, preserver, and benefactor of all, and in his stead to worship a vile image, they acknowledged that they ought to worship but one God. I exhorted them, as they would escape the woes of hell, and obtain the favour of God, from this day to their death, no more to worship idols nor practise their abominable superstitions; but to repent of all their sins, believe in the Lord Jesus Christ, and obey his commands. May the divine Spirit give them a heart to understand and obey the gospel of salvation.

Mrs. Stone had twenty very interesting Hindoo girls, belonging to her school, call at our house. I heard them read and repeat the commandments. They manifest much affection for her, and put much confidence in what she says to them. This was not the case a few months ago: they then regarded her with great jealousy and fear, lest she would do something to them which should pollute them. They could not then be persuaded to come to our house. Such fears were excited in their minds by the brahmins and others, who exert all their influence to prevent females from receiving Christian instruction. These fears have been removed by the kindness which Mrs. S. shows them, and the desire she manifests for their happiness.

29. At evening went to a native bungalow, inhabited by shoemakers; and sat down on a board in the centre of the room, as the roof was too low to admit of standing erect, and they have no chairs in their houses, and taught fifteen men, women, and children from the scriptures. I gave them the history of man's creation, apostacy, and the way of obtaining salvation. I found on inquiry that they were all convinced that they were sinful, and I then showed them from this, that the wrath of God was upon them. I asked by what means they could escape this wrath? One said by practising austerities; another said by calling on the name of the gods, i.e. to repeat over the names of their gods, a great number of times; another said by ablution, &c.&c. I showed them that none or all of these expedients could remove sin and obtain the favour of God. They then said, "How can we escape the wrath of God?" In reply I preached to them Jesus and him crucified, while they listened with great earnestness. I was peculiarly interested by the inquiries of the aged females, whose feelings were much excited by what they heard. I preached to them till nine o'clock, prayed with them, and told them I would come again and give them further instructions; upon hearing which they appeared quite rejoiced.

SANDWICH ISLANDS.

Extracts from a letter of Messrs. Richards and Green, dated at Lahaina, October 2, 1830.

Religious Meetings.

Public worship on the Sabbath is conducted as formerly, except that one of

our number goes out on the Sabbath to some of the neighbouring villages. But we shall speak more particularly of this in another part of the letter. On Friday there is a meeting of the females in Lahaina, who profess to be seeking the salvation of their souls. All persons known to be immoral are prohibited from attending. The number now enrolled as members of the meeting is more than 1,000. These are divided into classes of about forty each; and native teachers from the church are appointed to superintend the classes, under the general direction of the ladies of the Mission. The exercises at the meetings, consist in the recitation of scripture lessons, and an examination on the subject of the sermons preached during the week, and are closed by some exhortation and counsel.—The native teachers or monitors have also occasional private meetings with their classes, and once a month assemble by themselves, separate from their classes, to receive counsel and instruction as to the management of their classes, and also to report instances of misdemeanors and neglect. The meeting is one of very great interest to the people; so much so that many would be glad to come a distance of twenty or thirty miles to attend it, and even to cross the channel from Lanai and Molokai, if we should advise it. This is the same meeting that was established on the 18th of February, 1825, under circumstances of very peculiar interest. Then ten persons were present—now more than as many hundreds. There have been various changes in the meeting, as new circumstances have occurred, but the meeting has never been discontinued during the five years. This is a good example to show what has been effected here by a merciful Providence during this period.

The men have also a religious meeting by themselves, on Tuesday evening, at which nearly as many men attend as there are females on Friday. There are meetings of the same character among the females and males of the neighbouring villages, under the principal direction of the native members of the church.—These meetings are called by the natives *tabu meetings;* because it is tabu for any to attend who are immoral, or who do not profess to be under the influence of the scriptures. This tabu, in the opinion of the people, adds great importance, or sacredness, to the meetings, and we have a strong hold on those who attend, that we have not on others. This feeling of veneration for the meetings, on account of their being tabu, is often carried to great excess; and among the more ignorant is real superstition. They think them to be the one thing needful, not because of the instruction communicated, but because they are tabu. This kind of feeling, however, is not so common among those who are members, as it is among those who live at a distance, and desire to attend.

The meeting of the church on Saturday evening, for examining candidates for admission to the church, is also continued. Only a small part of the time, however, is spent in these examinations. One object of the meeting is to communicate that kind of advice and instruction which is more particularly appropriate to church members and those who are candidates for baptism and communion; and which can be communicated with better effect at a private meeting than in a mixed assembly. This meeting is the continuation of the one commenced in April, 1826. Then two persons were present; now eighty-five attend. That was interesting, as the first fruits: these are interesting as an abundant harvest. We then received the pledge. To the glory of Zion's King, and the triumph of her friends, that pledge is now redeemed.—Our success, which was formerly an object of faith, grounded entirely on the sacred promises, now, in a degree, ceases to be such; and we realise that, the mere anticipation of which has borne us through many discouragements, and cheered many a dark hour. We must acknowledge, however, that not a day passes in which we are not still severely tried, and deeply affected by the vices, the stupidity, and the coldness of the people: but still, when we look back, and contrast their appearance now with what it was only seven years ago, we drop our pens, as being incompetent to describe our feelings; and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord will do, but what he has already done.—We sometimes fear to tell the full amount of what appears to us to have been accomplished, lest some should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who,

as we travel about in different parts of the island, leave their homes on Saturday morning, and travel through the day under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning; then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth; and when the Sabbath is over, with scarce a remnant of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more, who would have travelled only two or three miles.

REPORTS OF MISSIONARIES, &C.

Indiana.

From the Rev. Isaac Reed, Agent of the Board in Indiana, dated Bloomington, June 8th, 1831.

Three new churches organized in Indiana.

May, has been a successful month in the formation of churches. Three new ones have been organized by my ministry. The first is Bedford Church, in Lawrence co. Indiana: this has 19 members. This I consider a great point gained; and pray and hope, that it may be increased with the increase of God. The next in time, is the Church at Palestine, Crawford county, Illinois. This has sixteen members, with encouraging prospects of addition. This place is occupied by one of your missionaries. The probability of his usefulnes seems good.

The third is Oak Ridge Church, in the Western edge of Jackson county, Indiana: this has seven members. This is a country settlement, where I do not expect additions fast. I expect this to make a part of a missionary district with the Bedford church.

A plea in behalf of the White River and Wabash River Tracts of Indiana. By a resident citizen.

These tracts may be traced upon the map; but they are not well known abroad. They embrace a vast scope of fertile country. White River is divided into the East and West forks. The East fork extends into the country nearly two hundred miles from the junction. It has, lying upon it, the counties of Pike, Dubois, Martin, Lawrence, Jackson, and Bartholomew. The main river below the junction, has Knox and Gibson counties on its banks. The West fork has Davis, Green, Owen, Monroe, Morgan, Johnson, Marion, Hamilton, Delaware, and Randolph counties upon it. This traverses the country about three hundred miles. The Wabash river extends into the country from the Ohio river, following its winding nearly five hundred miles. And on its margin, are Posey, Gibson, Knox, Sullivan, Vigo, Parke, Vermillion, Warren, Fountain, Tippacanoe, Carroll, and Cass counties. And between the Wabash and White river, lie Clay, Putnam, Hendricks, Montgomery, Boone, and Clinton counties.—On the North these tracts extend nearly the width of the State. I will suppose it one hundred and twenty miles. And it runs with the West line of the State, South to the Ohio river, I suppose about two hundred miles. And in a diagonal line from Posey county, on the Ohio river, in a North-east direction to Randolph county upon the Ohio state line.—This embraces a tract of near two hundred miles from South to North, and from twenty miles to one hundred and twenty miles of width from East to West. In this tract lie the richness and beauty of the State, in soil and situation. It contains the Seat of Government and the State College, as also a number of the best towns of the Commonwealth. It is already extensively settled, and parts of it are now settling, faster, I believe, than any other parts of the State. Such it is in territory, such in soil, and such in population. And now, Sir, what are its means of ministerial supply from the Presbyterian Church? Why sir, the three lower counties are without a minister, and but one of them has a church. The whole number of counties upon the East fork of White river are without a single resident minister. They have five little churches, and only two of them have as much preaching as a Sabbath a month. Upon the West fork there are ten counties with eight ministers, and nine churches. Two of these eight ministers are confined to the College, which leaves but six to attend to the country. Upon the Wabash river, above the mouth of White river, there are ten counties with nine ministers, and ten churches. In the intermediate tract there are six counties and two ministers, and four churches.—Suppose the average number of communicants in these twenty-nine churches, forty-five, which is near the real number, but I suppose exceeds it. Then Sir, thirteen hundred and five church members are in these thirty-one counties, with nineteen ministers. And two of the ministers almost prevented from attending upon the work of the ministry. Our Christian Brethren, of the older States, are desired to pause over this, and think,

if in these Tracts, the Church does not need help! And if it is not needful for the Board of Missions to put more labourers into this part of the field. And if the cry "come and help us" is not made in this plea respecting the destitute in this region. Christian Brethren, read and awake to their help! cast in of your treasures to the Board, that ministers may be sent. O read and feel, and act as you would wish to have other Christians act, if your lot were here. And O! ye ministers, partakers of the zeal and sharers of the sufferings of Christ in his body, the Church, read and think, what you will do. Will not you give to this object in this Western field? Not money; silver and gold you may have none. You have been bidden to go and not take money in your purse. Have you, therefore, nothing to give to win to Immanuel, and to keep in his fold, souls in these tracts of Indiana? Yea rather, when asked, as you are here asked, what will you give? Let it be your reply—Sir, I shall give myself. Do this. O let this goodly land become Immanuel's land.

Illinois.

From the Rev. Enoch Bouton, Darwin, Clark county, Illinois, May 18th, 1831.

This place (Darwin,) is the county seat of Clark county, Illinois, on the West side of the Wabash, and only about twenty miles below Terre Haut. The location is beautiful, and will probably be healthy—it is at the head of Walnut prairie. Here are several members of the Presbyterian Church, though a sermon by a Presbyterian or Congregational minister had never been preached at Darwin until I came here. The people here seemed very anxious to have preaching. It seemed, indeed, as if this section of country had been almost entirely overlooked. On the second Sabbath of preaching at Darwin, I formed a Bible Class here of nearly twenty; this continues very interesting, and I trust will be useful. Last Sabbath I formed a similar class at York, a village ten miles below this. Perhaps there is no place where a class was more needed, or where one promises to be more useful. Here are a few scattered sheep of the fold who have long been destitute of the ordinances of the gospel. One, formerly an elder of the church of Vincennes, welcomed me with tears, and told me that he had long been praying for a missionary to be sent there. Since I have been on this field, I have preached frequently three times on the Sabbath—in doing this I have sometimes rode twenty miles. My present plan of operations is, to divide my labours principally between this place and York, in addition to other services, to preach twice on the Sabbath, and attend one or two Bible classes. I think in a short time I shall be able to form a church in this place. That there is an important field of usefulness here I think there is no question.

Ohio.

From the Rev. L. C. Rutter, Manchester, Ohio, May 15, 1831.

A new Church organized.

My little flock at Huntington have been organized into a church, consisting of about twenty members. A few more will probably join us soon, by certificate. Their house is in a state of forwardness, and we hope soon to remove the ark from the grove to the temple preparing for its reception. The prospects of forming a flourishing church at H., I consider much more favourable than at Manchester, where they have long enjoyed the stated means of grace. Huntington, you will doubtless recollect, is new ground, which had been partially cultivated by Rev. J. Rankin, previous to my arrival here.

From the Rev. John McKinney, Frederick, Ohio, February 23, 1831.

I have concluded the bible examination of Wayne Township, to which I was appointed by the Knox County Bible Society. Of one hundred and fifty families, thirty were destitute of the Bible in full; only three were destitute of the New Testament. The county was pretty well supplied with Testaments upwards of a year ago by the Sunday School Depository.

I have been attending to the pastoral duties in the two congregations, Frederick and Harmony. The churches appear united and harmonious, but no special excitement exists, excepting that several members of the church appear anxious for a revival. We held a conference meeting on the subject, the 21st January, and agreed to set apart a portion of time every Saturday evening to pray for the special outpouring of the Spirit of God on our church and congregation.

I attend four Bible Classes containing together about sixty members. Two of them I attend every two weeks—the other two, every four weeks.

Our Temperance Society does well, considering the former character of the

country. Upwards of sixty members belong to it. It exerts a powerful influence all around for the suppression of dram-drinking. Many who do not belong to it, act on the principle of entire abstinence.

We have lately formed a Temperance Society in Harmony Congregation. It is yet in its infancy.

From the Rev. J. S. Weaver, Bellbrook, Greene County, Ohio, June 6th, 1831.

I have preached regularly on the sabbath, and frequently through the week since I last reported, and I may say, my heart has been encouraged, by seeing better assemblies latterly than at any former period. In some instances I have preached in neighborhoods where the people seldom, if ever, before, heard a Presbyterian sermon, and I have been surprized to see such large numbers of persons in attendance. A few sabbaths since I preached in a settlement of Universalists; they were out almost to a man and I know not that I ever had such a deep sense of the apparent hopelessness of a congregation. I endeavoured however to deal faithfully with them. In another neighborhood, where we have a few members, I preached not long since; many persons were there who very seldom hear a gospel sermon. One man who has lived in the neighborhood twenty five years was never seen before at a place of public worship. I do not mention these circumstances to induce you to think, that I have a greater faculty than others, of calling people out to hear the word preached, but to show that the cause is not yet hopeless. It is "by the foolishness of preaching," that those who believe are saved, consequently, the more that souls put themselves within the reach of the *great mean*, the greater the prospects, that they will be saved. However, Paul may plant and Appollos water but *God* giveth the increase.

The Lord's supper has been administered once since my last communication, and though the weather was extremely unpleasant (very rainy) we had a comfortable time. Six were added to the church,—three of them on examination.

Our Bible class is still very promising, belonging to it is the girl of fourteen and the woman of sixty. Two of the three who took upon them the name of Christ for the first time at our last communion, belonged to it. They are the first fruits of the families to which they belong.

A Tract society, formed since my last report, has put into circulation several thousand pages of tracts. As far as I have learned they have been read with attention.

A Sabbath School put in operation last month flourishes.—It numbers ten teachers and sixty scholars. We have a library belonging to it, worth fourteen dollars.

From the Rev. J. Paine, Warm Springs, Bath County, Virginia, June 21st, 1831.

Pleasing Results of Missionary Labors.

Although the state of things in our little church has not been discouraging, since I became their stated supply, yet never were their prospects so bright and cheering as they are now. When I came here to labor among this people under the direction of the A. B.—I found this little flock as sheep without a shepherd; their number consisting of only seventeen. Since that time our hearts have been encouraged;—your benevolence has cheered us amidst our sadest gloom—and darkest prospects, for which we must ever feel grateful. We have increased under your fostering care, we have not only added to our number, but we have grown in grace, and in love, and in knowledge. Bible classes have been greatly instrumental in the acquisition of the latter. Our hearts are united in love and we go on pleasantly and happily. I sincerely pray that this state of things and of feeling may not only continue, but go on to increase.

At our late communion season we had a very interesting meeting. Ten were added, on examination, and profession of their faith in Christ, to "the Church of the Living God," of such, we trust, as shall be everlastingly saved. And between twenty-five and thirty are anxiously inquiring—What the Lord will have them to do. These things greatly encourage us. Pray that the Lord may continue to bless us;—that he may open the windows of heaven and pour us out such a blessing, that we shall not have room to receive it. Our Bible Classes continue to prosper. We cannot say the same concerning *all* our Sunday Schools, some are doing well—others not so well—we cannot procure efficient and deeply interested teachers; this is the great drawback.

Our Temperance Societies go on to gain strength, and to increase rapidly in numbers. I hope I shall be little or no expense to the Board this year.

Pennsylvania.

A death-bed scene.

A Missionary of the Board, in Penn-

sylvania, under date of May 26th, 1831, gives the following affecting narrative:

Mrs. B. whose death we here record, had some years ago been the subject of occasional convictions of sin, but they were transient and no abiding effect was produced. She still gave evidence of an unhumbled heart, and was careless and irreligious. Some time in March, she was seized with an affection of the breast resembling pleurisy and suffered a great deal of pain. The violence of the disease after a few days abated, and her husband about to be called in the prosecution of his business several hundred miles down the river, she was removed to the house of a sister in W.

The disease although apparently subdued was still preying upon her strength, and it was still evident to all her friends that she was rapidly declining. A female relative, two days before her death, was so impresed with the belief that she would not recover, that she conceived it to be her duty to inform her of her situation. This she did in as cautious a way as possible, hinting at her danger and the propriety of being prepared for death. The intelligence surprized and shocked her very much, for she had entertained no fears of death. From this time she began to pray, but with much ignorance of the evil of sin and the *plague* of her own heart. Her chief desire and the great burden of her petitions was, that she might recover, that she might live till her husband would return, &c. She could not for the two days after she had been informed of her situation bear to talk or think of death, and indeed tried various ways to persuade her friends that she was growing stronger.

On Saturday, the 16th of April last, between 11 and 12 o'clock at night, after a short sleep, she awoke, and feeling her debility more than she had ever done before, told her attendants that she must die. She urged them to send for Doctor F. but before he could arrive, exclaimed that it was not the Doctor that she wanted, but Mr. T. one of the elders of W. Church. He was sent for, and as soon as he came into the yard, before he entered the house he heard her voice in ardent prayer to God for mercy. When he had entered the room, she said to him, "get down, get down and pray for my poor sinful soul, for I am dying." He began to supplicate for her, but she was so importunate that she continued her own cries. He then paused without rising from the attitude of prayer. At this she ceased, and urged him to pray for her. He renewed his supplications, and she no longer interrupted him, except to repeat occasionally a petition after him.—After he had closed his prayer, she again commenced, and such prayer he says he never heard: there was all the dread of one under sentence of condemnation who saw the penalty of the law just about to be inflicted, all the fervency of one who saw the prize of eternal life held up to view, all the urgency and importunity and wrestling agony of one who thoroughly felt the worth of the soul, and its lost estate by sin, who saw heaven and hell opened to her vision, and knew that an hour or two would decide her everlasting destiny. O! it was a season of deep and thrilling interest, and will never be forgotten by those who supported in the bed her dying body, who heard the tones of her voice, who witnessed the agitation of soul depicted on her countenance!

Her supplications, which were very appropriate, manifesting a clear view of the plan of salvation laid down in the Gospel, clothed in language such as they thought quite above her acquirements, and uttered with a fervour of feeling such as I have described, were continued for about an hour. She then paused, and after remaining silent a moment, said "I thank thee, Jesus, I thank thee." Her friends caught at the expression, and a pious female friend who was assisting to support her in bed, said to her, "S—— have you found peace, have you found the Saviour?' "O yes (said she) I have found Jesus." She then began to speak of the excellency of Jesus, and the joys of heaven. After a short rest, she began to pray for her friends, and after praying fervently for all, she talked to her friends who were present, yea, preached to them with the eloquence of one who had already entered the pearly gates, walked the golden streets, seen the glory and tasted the enjoyments of the New Jerusalem above, of the value of the soul, the joys of heaven, the necessity of religion, and the danger of delay. Her work was not yet done. Her husband was far away, and many of her other friends were not now present. She left a message for her husband, her aged father, and all her other friends, and I need not say that this message was not about this world's concerns. O! now this world was to her, what it will soon be to each, just receding forever from her view. The message had relation to the souls of her friends, and to the future and eternal things which are of so much greater moment. If this narrative should hereafter ever reach the eye of a father, of a husband, of a brother or a sister of the deceased, who has not yet put in practice what was recommended, let it speak to their hearts, and be laid away for frequent inspection. Her

work was now done, and she said to Mr. T. who sat behind her in the bed to support her, "now lay me down." They laid her down; she reclined her head on her left hand, and breathed away her life in about ten minutes, with so much calmness and serenity that her attendants could hardly perceive the moment when her spirit took its flight. Thus died, in the 26th year of her age, Susan B., and a new convert went, as we trust and believe, to spend her very first Sabbath in the upper Sanctuary.

From the Rev. G. VANNEMAN, Greene county, Pa. April 1, 1831.

Additions to the Church, and progress of Temperance.

The first of June last, I engaged in preaching at Jefferson and New Providence Congregations, in this county, and McClellandtown, in Fayette county, and have divided my labours nearly equally between those three places. In New Providence there were thirty-five members in communion. I administered the Lord's Supper twice in that congregation last Fall, and seven persons were admitted on examination. The Congregation is small; has a Session of five elders; one Sabbath School which I attend, and is in a promising condition, numbering seventy members, and one Tract Society.—Jefferson is eight miles from New Providence; consists of thirty members in communion; three Elders; we had the Lord's Supper administered twice last Fall, and twelve were received on examination. There is a Sabbath School here; not prospering for want of competent teachers.

McClellandtown has not been organized as a congregation, but may be, without interfering with any other. We administered the Lord's Supper there in September last; found fourteen who had been members of the Presbyterian church, and fifteen were admitted on examination. The people are generally poor; have ears to hear the gospel, and much solemnity prevails at the meetings.

They have subscribed — dollars toward my support. In the three places there are seven Sabbath Schools (two of which I formed myself, and assisted the Agents in forming the others,) numbering two hundred and eight scholars. I have preached to, and visited all of them, and some of them often.

In the bounds of these congregations there are four Temperance Societies, formed mainly through my influence, numbering three hundred and twenty members; they have done much good.

From the Rev. EDSON HART, Springfield, Pa. June 17th, 1831.

Revival in Springfield, Pa.

In my last, it will doubtless be recollected, that mention was made of the commencement, as we hoped, of a revival. Forever blessed be the God of Heaven, our expectations have been realized, and even now are we enjoying it at its full heighth. The Lord grant that it may never cease. The work has been of a very interesting character from the first, and I rejoice in being able to state, that no occurrence has taken place from the first that has at all hindered the work, and while I have received much help from the Elders of the church, there have been other members that have rendered essential service. Great order has been maintained in all our meetings, and very great solemnity has prevailed. On the 3d inst. a four day's meeting commenced at this place, and on the 5th thirty-five were received into communion with the church on profession, and six by letter. About fifty in all were hoping, before the meeting. The meeting was truly of an interesting character. There were four things in it worthy of notice. The holy wrestling of the church, connected with strong faith; the faithful preaching of the ministers of Jesus; the deep convictions of those that came forward to the anxious seats; and the number of hopeful conversions among those who came forward. One hundred came forward to the anxious seats on the fourth day of meeting, one-fifth of which were found to have entertained a hope during the meeting; and I think not less than eighty have entertained a hope since. There are but very few of those who came forward but what are hoping. Some proud hearts have been made to bow, but there are many more that are yet too stubborn. Will the Lord subdue them.

In this report I include twelve weeks labour, in which time I have preached fifty seven times; visited one hundred and thirty-five families; travelled five hundred and nine miles; and attended eighty-four meetings. These meetings have been for prayer and for the anxious, for church conferences, and meetings of the Session. I have baptised one infant and sixteen adults, and have formed seven Sabbath Schools, which are in a very flourishing state. Many more might be formed within twenty miles of this, but the Board will see from what I have done, that it has not been in my power to

have formed more, and I have no prospect of being able at the present to leave the people and go out on this errand.

From the Rev. J. Andrews, a Missionary in the vicinity of Pittsburgh, Pa. dated June 14, 1831.

Since my last quarterly report, dated March 2, 1831, I have pursued my missionary labours in that way which appeared to tend most directly to promote the objects of my appointment. Part of my time has been devoted to the visitation of such families as are not particularly connected with any christian church. To this duty I attended more especially in the month of March. Since the first of April I have employed a considerable portion of time in efforts to establish Sabbath Schools. This was done under the impression that it was important to the religious instruction and spiritual interests of the rising race, that as many as possible of these institutions, where they were needed, should be organized and go into operation at the most favourable season of the year. With this object in view, I have visited every part of my missionary field; formed schools wherever it was practicable; engaged the most competent men to attend to them; urged parents, at their own houses, to send their children; and strongly recommended the purchase of libraries for the use of the schools, as a source of much interest and improvement to the scholars and others to whom they might be accessible, and as a means of securing the permanence of these institutions. In several places, I have apparently laboured in vain. This has been owing, partly, to the impossibility of finding teachers qualified by piety and education for the management of schools; partly, to the most unreasonable prejudices against the Am. Sabbath School Union, and all other benevolent institutions of the day, which are denounced in some public prints, and in other ways, as speculating, money-making schemes; and partly, to a false and injurious report raised and industriously propagated, that for every Sabbath School which I form I receive a compensation of four or five dollars. Yet I have the consolation to know, that in other places, my labours have been crowned with an encouraging degree of success.

It was stated in a former report, that there were seven Sabbath Schools within the bounds of Duff's and Sawickley congregations. These are still in operation.

Intemperance, infidelity, and suicide.

On the 25th of May, I attended at Providence, to fulfil appointments for preaching and examining the Bible Class in that place; but had no assembly to hear me, and no class to examine. This was owing to a great excitement in the immediate vicinity, occasioned by suicide committed by a man about half an hour before my arrival at the house of worship. He was once respectable and sustained an office in civil life. But he became an infidel, a scoffer at religion, an habitual drunkard, injurious to his best earthly friend, and contemptible as a member of society; and, unhappily, pursued his impious and iniquitous course until he miserably terminated his mortal life by suspending himself in his own barn. In him are clearly seen the legitimate fruits of infidelity and intemperance; and his horrible end may be viewed as a solemn warning to those who are disposed to drink the poison of infidelity, and say, "they shall have peace, though they walk after the imagination of their own hearts, to add drunkenness to thirst."

The following is a summary of the whole of my ministerial and missionary labours since the date of my last quarterly report: Under the auspices of a kind Providence, I have preached thirty-five sermons; administered the Lord's Supper once at Duff's, assisted by Mr. Ray, and admitted one person to communion on examination; assisted Mr. Ray, in return, in administering the Lord's Supper at Mount Carmel; baptised two infants, delivered one exhortation, formed one Bible Class, and examined Bible Classes eighteen times; formed nine Sabbath Schools, which are in operation, and made several abortive attempts to form others; visited, or imparted religious instruction in families, in sixty-two instances; visited two sick persons, and three common schools; attended two prayer meetings, one meeting of Presbytery, five meetings of Session, one meeting of the Temperance Society of Franklin and Ohio Township, at which two or three addresses were delivered; distributed twenty-three copies of the New Testament, eighteen of Sabbath School Hymn Books, four of other Sabbath School books, six hundred and sixty pages of religious tracts; and travelled in the whole six hundred and sixty-five miles.

From Mr. George W. Hampson, Erie county, Pa. April 28, 1831.

Catechetical Instructions.

Since my last communication to your Board, I have preached forty-five times; rode three hundred and ninety-six miles; visited one hundred and five families,

pursuing such instruction as seemed most prudent, and always where there were children, introducing the Shorter Catechism as important; and as a favourable symptom this little book is not treated with that contempt so common, but as an important document of christian faith, many seem to estimate it as it deserves. I have had two days public catechising of the young.

NEW JERSEY.

From Mr. J. J. RICE, Dutch Neck, N. J. June 12th, 1831.

A three days' meeting and communion season.

As I mentioned in my last, a little excitement has been manifest among us for some time past. I have just had a three days' meeting, which closed on yesterday, (Sabbath.) The meetings on Saturday and Sabbath, were deeply interesting: Christians were much excited and I hope edified. *Twenty-one* were received to the communion of the Church on examination, all except three in the flower of youth, some in *early* youth. An infant baptized. Anumber still deeply serious. One or two entertaining hope. A blacksmith working a few steps from the Church on Saturday, was suddenly seized with conviction, immediately dropped his hammer and cried for mercy, which he seems to have received in a very affecting manner a few hours afterwards. The sacraments were administered by Dr. Alexander. A few days since we formed a Temperance Society consisting of forty-seven members, total abstinence the principle—hope shortly to have tracts distributed to the Congregation monthly. Some little good seems to be doing, thanks be to God who has not withheld his mercy from us.

From the Rev. C. WEBSTER, Hempstead, L. I. May 1831.

A Season of refreshing.

An increased spirit of seriousness has been witnessed for several months past, in the regular sanctuary services of the sabbath and of the week day meeting in private houses, in the Sabbath Schools and in the Bible classes. But nothing very special occurred until sometime in January last when the Church began to feel its responsibility and awake to its duty. Then the desire for a revival began to appear in the frequent and earnest supplications of our pious members, in their conversation and humble godly deportment. The Communion season in January at which four persons were joined to the church was unusually solemn and impressive and several persons at that time were awakened to a concern for their souls, the number of anxious persons began to increase, and in April we received at our second communion ten more, most of them heads of families. There are several others entertaining the hope that they have believed in Christ, and given themselves away in the bonds of the covenant, who expect to come forward at the next communion in July. This has made the duties of pastoral visitation as well as all the other duties of my ministerial office peculiarly delightful. The whole number received into this church during the past year is about twenty. Considerable additions have been made to the Episcopal and Methodist Societies in this place as the fruit of God's love.

There is an increased attention to the cause of Sabbath Schools, of which we have attached to our Church three, two of the teachers and three of the scholars have been hopefully born into the kingdom. The Bible class is punctually attended and with deep interest. We have a Tract, Bible and Temperance Society in connexion with the Episcopal Church. And we began with the monthly distribution, but our means were unequal to the task, we continued to distribute for about four months, at the rate of 600 a month. Several instances of conversions have been traced to these tracts of the monthly distribution. The Temperance efforts are succeeding beyond our most sanguine anticipations. We hold public meetings once a month in the Presbyterian and Episcopal churches alternately. The number pledged to total abstinence is about 150.

APPOINTMENTS.

From the 1st to the 20th of June.

Mr. Henry Brown for one year to Randolph Co. Virginia.

RE-APPOINTMENTS.

Mr. Samuel Montgomery for one year to Mount Pleasant & Sawickly, Westmoreland Co. Penn.

Rev. L. C. Rutter for one year to Manchester and Huntington, Ohio.

Rev. A. Hamilton for three months Missionary agent.

Rev. S. B. Smith for one year to western part of Ohio and eastern part of Indiana.

Rev. Robert Lee for one year to Bucyrus and vicinity, Crawford Co. Ohio.

Rev. J. Reed for three months Missionary agent: Indiana and Illinois from 28th of August next.

Rev. J. H. Logan for one year to Augusta and vicinity, Ky.

Rev. John Dyke for one year to Unitia, Hackberry, and Pleasant Grove, Tenn.

Rev. W. J. Fraser for one year to Providence, Bairdstown, and Jersey Prairie, Illi.

LETTERS RECEIVED

From the 1st to the 20th of June.

F. Farrar, Tenn. A. Foster, L. I. J. Robinson, O. R. B. Dobbins, O. J. M'Clure, O. Elders Tiffen, Melmore, and Scipio, O. H Patten, Tenn. J. Cozad, O. W. Wallace, O. W. Gray, O. A. O. Hubbard, Penn. M'K. Williamson, Penn. J. Brick, Il. J. Reed, Ind. J. Montgomery, Ind. C. Bouton, Il. J. B. Davies, S. C. L. C. Rutter, O. J. B. M'Creary, Penn. J. Rhoades, Penn. J. A. Mibane, N. C. J. H. Morrison, Penn. J. Paine, Vir. J. Flagler, N. Y. P. M. Cincinnatti, O. P. M. Lodus, N. Y. J. J. Rice, N. J. J. S. Weaver, O. Trustees St. Marys, Geo. A. Malone, N. C. S. B. Smith, O. Elders, Unitia, Hackberry, and Pleasant Grove, Tenn. M. Stephenson, Tenn. M. Decker, O. J. Andrews. Pa. S. Montgomery, Penn. G. Vanneman, Penn.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 24th of May to the 20th June, 1831.

Augusta, Geo. Annual Subscriptions of Rev. S. S. Davis,	$5 00
Bethel, Pa. and Indiana, Pa. Auxiliary Society per Rev. S. Swan,	20 00
Bridgeton, N. J. Auxiliary Society per Rev. B. Hoff,	24 50
Broken Straw, Pa. from several individuals, per Rev, W. F. Houston,	6 50
Brooklyn, L. I. donation from a Lady per Rev. D. L. Carroll,	5 00
do. from a poor woman per do.	25
Buffaloe Church, N. C.	32 00
Buffalo, Ohio, Aux. Soc. per Rev. W. Wallace,	7 75
Bloomington, Ind. donation from Martha D. Reed,	25
do. do. Anna L. Reed,	12
do. do. Sarah L. Reed,	13
Bedford, West Chester Co. N. Y. Collection in cong. per Rev. J. Green,	14 26
Female miss. soc. aux. to the Board, per do.	77 74
Bible Class collection, per do.	2 00
donation from T. Purdy, per do.	1 00
do. Miss R. Peck, per do.	1 00
do. from Rev. J. Green,	10 00
Digests sold, per do.	1 50
Bedford Presbytery, annual collection per do.	35 75
Buffalo Spring, Ky. auxiliary society per John B. Camden, Treasurer,	10 00
Bethel Cong. Pa. W. Woods, Pastor, per Samuel Thompson, Esq. Treas.	22 75
donation from J. W. Jinks, per do.	10 00
Chambersburg, Pa. Female missionary society, per Rev. D. Denny,	18 00
collection in Presb. Congregation, per do.	23 00
Churchville, Md. amount subscribed in five years by a few individuals, per Rev. H. Finney,	10 00
Carlisle Presbytery, viz. Greencastle, per Rev. Dr. Cathcart,	5 01
Great Cove, do.	21 65
London, do.	4 62
Shermans Creek, do.	4 00
Big Spring, do.	30 50
Path Valley, do.	20 38
York & Hopewell, do.	26 00
Cambridge, Ohio. auxiliary society, per Rev. W. Wallace,	1 00
Conneautee Cong. Pa. do. per Rev. P. Chamberlain,	4 00
Collection at a sacramental occasion, per Rev. W. G. Campbell,	5 87
Derry Congregation, per J. R. Sharon,	10 00
Derry & Paxton Congregation, do.	15 87
Emmittsburg, Md. donation from Mrs. Barr, deceased, per Rev. E. S. Ely, D. D.	10 00
do. Alexander Horner, per Rev. R. S. Grier,	5 00
Fairfield, Penn. auxiliary society, per Rev. S. Swan,	7 50
Fishkill, N. Y. auxiliary society, per Rev. R. G. Armstrong,	7 50
Forks of Brandywine, Penn. donation from Mrs. Clinger, per Rev. J. N. C. Grier,	3 00
do. Mrs. N. Grier, do.	2 00
Fox Run and Bullskin, Ky. auxiliary society, per Rev. J. L. Marshall,	8 00
Greenwich, N. J. contribution, being their proportion of $600 pledged by the Presbytery of Newton, per Rev. W. B. Sloan,	50 00
Germantown, Penn. monthly concert collection, per Rev. Mr. Junkin,	5 00

Hagerstown, Md. donation from Hugh Kennedy, Esq.	10	00
Huntingdon, Penn. donation for Brackenridge and Duffield's Sermons, per Rev. J. Hutchinson,		50
Hardwick, N. J. the product of the cultivation of a small piece of ground by a little boy, per Benjamin J. Lowe,	4	00
donation from his sister, per do.		50
do. and Marksborough collections in congregations, per do.	4	50
Head of Green Briar, Va. collection, per Rev. W. G. Campbell,	5	72
Jefferson, Green Co, Penn. do. per Rev. G. Vanneman,	8	00
Kittaning, Penn. monthly concert collection, per Rev. S. Swan,	3	85
Long Island Presbytery, per Rev. Daniel Beers,	18	51
Lewistown and Waynesborough, Penn. auxiliary society, per Rev. J. S. Woods,	34	00
Middle Spring, auxiliary society, per Rev. J. Moody,	24	00
donation from a friend to missions, per do.	4	50
do. from an unknown friend, per do.	5	00
Newark, Del. auxiliary society, per Rev. E. S. Ely, D. D.	26	00
New Shiloh, Ten. monthly concert collections, per Rev. J. L. Sloan,	5	00
New Brunswick Presbytery, additional, per Rev. G. S. Woodhull,	6	00
Newton Presbytery, viz. Allentownship, per J. F. Clark,	3	33
Newton, do.	17	62
Oxford, do.	3	00
Hackettstown, do.	3	00
Knowlton, do.	2	00
Mansfield, do.	11	00
Flemington, do.	5	00
Donation, do.		5
Neshamany, collection in Presbyterian congregation, per Rev. Mr. Bellville,	4	00
Northumberland Co. Penn. avails of a missionary box kept by Miss G. Henderson, per Hon. Judge Montgomery,	3	70
Oxford, Penn. donation from Mrs. Prudence Ross, per Rev. R. White,	1	00
Pencader Congregation, per Rev. S. Bell,	9	75
Pequa, Penn. auxiliary society, per Rev. A. Babbit,	15	00
Princeton, N. J. do. additional, per Rev. G. S. Woodhull,	5	00
do. donation from Rev. G. S. Woodhull,	5	00
Presbytery of Albany, per J. Sherman, Treasurer,	8	00
Piltsburg, Penn. from 2nd Presbyterian church $100—amount acknowledged in January $55—per Rev. E. P. Swift,	45	00
Poundridge, donation from Miss Betsey Hunt, per Rev. J. Green,	10	00
Philadelphia, Pennsylvania, auxiliary society, Sixth Presbyterian church, per Rev. S. G. Winchester,	10	00
collection at anniversary meeting of the board,	47	88
1st Presbyterian church N. Liberties, per Rev. J. Patterson,	16	00
do. Kensington, per Rev. G. Chandler,	5	00
from Rev. A Green. D. D.—his subscription for 1830,	100	00
donation from Mr. Wm. F. Geddes, $5 and $4 51,	9	51
do. Miss O. Sproat, per Rev. A. Green, D. D.	10	00
Rehoboth Congregation, per Rev. Robert Johnston,	31	25
Roundhill do. do.	7	75
Solesbury, Penn. auxiliary society, per Rev. P. O. Studdiford,	13	50
St. Marys, Georgia, from Rev. Horace S. Pratt,—his subscription for 1830,	100	00
Tyrone Congregation, per Rev. Robert Johnston,	13	00
Upper Octorara, Penn. auxiliary society, per Rev. James Latta,	30	00
Union Furnace, Huntingdon Co. Penn. Sinking Valley Presbyterian church aux. soc., per M. Wallace, Treasurer,	19	16
missionary box on a foot bridge across the Juniata River, per do.		84
Vienna, Trumbull Co. O. donation from Miss L. L. Derrow, per Rev. E. Bouton,	10	00
Vincennes Presbytery, per Rev. I. Reed,	8	00
Warrior Run, Presbyterian church, per Mr. D. Watson,	30	75
Zanesville and Putnam, collected since the remittance in January, per Rev. J. Culbertson,	2	50
Missionary Reporter, from sundry subscribers,	42	50
	$1404	57

SOLOMON ALLEN, *Treasurer,*
No. 34, South Third Street, Philadelphia.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

BOARD OF EDUCATION.

The Rev. John Breckenridge, of Baltimore, has recently been chosen the Corresponding Secretary and General Agent of the Board of Education, in place of the Rev. Dr. Neill, resigned. It is expected that Mr. B. will enter, in a few days, upon the duties of his office. In the absence of the Editor of the Register, we invite the attention of our readers, particularly, of all who have the ministry in view, to the following impressive remarks, extracted from an address of the Rev. Dr. Miller, delivered some time since, to the students of the Theological Seminary in Princeton, N. J. on the

Importance of Mature Preparatory Study for the Ministry.

III. A third consideration which shows the importance of having the preparatory studies in theology as thorough and complete as possible, is, *that he who does not lay a good foundation in the beginning, will never be likely to supply the deficiency afterwards.*

Many candidates for the ministry, no doubt, content themselves with what they acknowledge to be a *short* and very *superficial* course of study at the outset, because they imagine they will have an ample opportunity of supplying all deficiencies after entering on their official work. They flatter themselves that, after they have actually entered the field of public labour, they will have at once, better facilities, and stronger excitements to study, than they now enjoy; and that, then, they will make up, and more than make up, whatever may now be wanting. But it is easy to show that this expectation generally proves, in fact, and in most cases *must* prove, altogether delusive. Rely on it, my young friends, if you leave this Seminary with a mere smattering of theological knowledge; with what you know to be a scanty and inadequate foundation, there is every probability that you will go through life, and to your graves, with very little more. The superstructure concerning which you anticipate so much, will, pretty certainly, be of the same miserable, scanty, and insufficient character.

For, in the first place, when a young preacher, at the present day, goes out to serve the Church,—if he have talents, and be popular,—and especially if he have ardent piety, and a heart to perform his work with zeal, he will have so much to do; will be so incessantly called upon in every direction; will be constrained to preach so much *in season, and out of season*, that he will hardly find time enough to prepare, even in the most hasty and superficial manner, for the pulpit; much less to engage in other studies in which he might have found himself deficient when he began to preach. And, what is worthy of particular notice here, the more ardent his piety, and the more animated, interesting, and popular his preaching, the worse, as to the point in question, it will be for him:—that is, the more incessant will be his interruptions, and the more difficult he will find it to redeem any time for *real study*. I say for *real study;* for those little snatches of reading and writing, all of which, and more, are indispensably necessary for preparation for the pulpit, and which are seldom enjoyed with a perfectly composed mind, are really not worthy of the name of study. The consequence is, that nine out of ten, perhaps nineteen out of twenty, of those who engage in preaching with very slender furniture, go through the whole of their ministerial life with lean, unfurnished minds. Their "profiting does not appear to all." Not having the *habit* of close study, it is not easy to begin. They, perhaps, hope for much, and promise much in the way of future improvement, but never find time for it. The result is, they are not instructive or interesting preachers. The small stock with which they begin is soon exhausted. Their popular acceptance soon declines or ceases. They are seldom long settled in one congregation, the people every where discovering, in a short time, that they know but little, and cannot "feed them with knowledge and with understanding." They remove, ignominiously, from place to place. Instead of being attracted and edified, the people to whom they minister are scattered, and perhaps perish under their feeble ministrations. Premature dotage creeps on: and they die, in many cases, rather a burden than a blessing to the Church. It is truly melancholy to think how often this has been the real history of ministers who entered the sacred office without proper furniture, and who, for want of time or inclination afterwards never made up their early deficiency.

We know that if a common mechanic learn his trade well in the beginning, and go forth from his apprenticeship a good workman, he is not only able to do his work *better*, but also to do *more work* in a given time, and to do it with far more *ease* and *comfort* to himself, than if he had gone out a bungler, and but half taught. The same principle, in all its extent, applies to the intellectual and moral workman. When the candidate for the sacred office allows himself to engage in the duties of that office but half prepared, all his subsequent work will be performed with more difficulty, more tardily, and probably with less usefulness. His preparations for the pulpit will cost him more time and toil, and will be less satisfactory to himself, as well as to others. Whereas, if he delay going forth to his work until he be really ready, his comfort, his reputation, and his benefit to the Church and the world, will be likely to be proportionably increased.

But, even supposing that he who enters on the duties of the holy ministry with slender furniture, should afterwards be determined, whatever it may cost him, to make up his deficiency by unwearied and extra efforts. Still his task will be difficult, and his prospect gloomy. He can only take one of two courses, either of which will probably be fatal. He may attempt, amidst all his multiplied active labours, and distracting cares, by *night studies*, and by urging nature in every way, and beyond her strength, to gain that which he ought to have acquired before he entered the pulpit. In this case he will, pretty certainly, *destroy his health*, and either sink into a premature grave, or reduce himself, for the remainder of his days, to a state of languor and protracted disease, which will render existence a burden, and all comfortable and efficient discharge of duty impossible. O how many miserable and hopeless invalids for life, might have avoided the calamity of which they are victims, by gaining, in the preliminary part of their course, that which they unwisely left to be accomplished by subsequent efforts! Or, the delinquent in question may choose another alternative. He may, after entering the ministry, confine himself to his study, neglecting family visitation, neglecting family instruction, neglecting the anxious inquirer, neglecting the sick and the dying, in short, neglecting all pastoral duties, excepting those of the pulpit. The consequences of adopting this alternative, may be even still more deplorable than in the former case. While the other course would, probably, be fatal to his health, this would be fatal to his usefulness, fatal to his character, fatal to the best interests of the souls committed to his charge.

But it will be asked, have not individuals been frequently known, who entered the office of the holy ministry with very small theological furniture; but who afterwards, by extraordinary efforts, became not only respectably, but some of them even richly furnished for their work? I answer, such instances have now and then occurred. But they have been generally, men of peculiar intellectual vigour and perseverance; of great decision of character; and placed in circumstances which, in a great measure exempted them from the daily and hourly calls of pastoral duty. Of such a man in the American Church, within the last twenty years, since the additional claims on the time and efforts of ministers have become so numerous and importunate, I know of no example. And I have no doubt that, if the whole history of those men, who, in other times and countries, have presented such examples, were impartially examined, they would be found powerful witnesses not *against*, but *for* the doctrine which I am labouring to establish.

IV. Further: a mature and leisurely training for the Gospel ministry is highly important, *not merely for the purpose of storing the mind with knowledge, but also for the purpose of that intellectual and moral discipline, which is of no less value to a minister of Christ than theological learning.*

Many seem to imagine that the only use of a regular and complete course of preparatory study, is the *mere attainment of knowledge*. And, therefore, when a candidate for the ministry, after completing his collegiate course, is exhorted to spend at least *three years* in a Theological Seminary, or in some similar situation, it is thought, by many serious people, to be almost a criminal sacrifice to *mere learning*. But such persons forget that the discipline of the mind, and especially of the heart, the temper, and the general character, is among the most important parts of professional preparation. They forget that even if the requisite amount of facts and principles could be crowded into the mind of a young man in six months, or even in six weeks, still one essential object of theological education would be unattained; which is *casting the whole man*, if I may be allowed the expression, *into the proper mould for a minister of religion.* This includes the correction of bad habits; the formation of new and better ones; the gradual discipline and ripening

of the intellectual powers; mellowing, softening, and at the same time invigorating, the graces of the heart; bringing down high thoughts of himself; ascertaining his own defects and foibles; learning the value of gravity, self-command, prudence, and christian dignity; studying human nature and the world; studying CLERICAL CHARACTER as it too commonly *has been*, and as it *ought to be;* in short, unlearning many things which have been learned amiss, and correcting many erroneous views, and juvenile propensities, which nothing but time, and suitable associations, accompanied with much observation, watchfulness, prayer and conflict can possibly, under God, enable him to accomplish. Suppose a young man to enter a Seminary like this, to be trained up for the Gospel ministry. Suppose him to have lively, vigorous talents, and unfeigned piety; but at the same time to be rash, impetuous, indiscreet, ignorant of the world, elated with ideas of his own powers and importance, and ready on all occasions, to dash forward for the attainment of his object.—Now, if such a young man had read all the books in the world, and heard and treasured up all the learned lectures that ever were delivered, within these or any other walls, he would still be unfit to go forth as a Minister of the Gospel; to be a teacher, an example, and a guide in the Church of God. Such an one needs the friendly hints, the fraternal counsel, the gentle Christian attention of a band of fellow-students. He needs to be taught by experience, and sometimes by very painful experience; to be admonished, and mortified, and humbled again and again, before he can be brought to "think soberly," to feel what his own defects and foibles are, and to acknowledge that others are greater and better than himself; before he can learn habitually to respect the feelings of others, to treat all around him with delicacy, to be "swift to hear, slow to speak, slow to wrath." And all this is not, ordinarily, to be acquired in a year, or in two years. It is, usually, a slow process; and the longer it can be continued, within reasonable limits, the better. It will indeed be well if the close of the most protracted course in the Seminary, should find those who pass through it in any good measure, mature, or even advanced, in these attainments. For it is certain that all who enjoy the opportunity are by no means so happy. In fact, with many, this intellectual and moral discipline is far more needed, and far more important, than mere knowledge. The want of it is their most prominent and radical defect; and will be likely, perhaps, more than any other, (next to a defect in piety,) to interfere with their acceptance, their comfort, and their usefulness to the end of life.

The truth is, many of the ministers of our Church, enter on their public work by a good deal too early in life. Not only before they have taken time to become sufficiently furnished with Biblical and Theological knowledge; but before their character is properly formed and matured. Like the unfledged young of the feathered tribes, they have ventured forth, and attempted to fly, before their wings were ready to sustain them. The consequence is, that like them also, many an ignoble fall, and many a sad bruise and wound, are found to be the result. It is really very seldom that any man has such maturity and solidity of judgment, such habitual gravity and prudence, such a knowledge of himself and of the world, and such a store of the various and important information which he needs, as to qualify him for entering the pulpit before *twenty-five* or *twenty-six* years of age, and especially for undertaking a pastoral charge before *twenty-seven* or *twenty-eight*. Nor even *then* is he ready for such delicate, difficult and momentous work, unless he have spent years in steadily contemplating its nature, and in preparing and disciplining his whole mind and habits for its performance.

V. A further argument in favour of a regular and complete course of theological study, may be drawn *from the opinion and practice of our Fathers in all past ages.*

In the ancient Jewish Church, no priest could enter on the full and active duties of his office, until he was *thirty years old;* and of the preceding years, the last fifteen, and especially the last ten, were devoted to diligent study and preparation for his official work. Of course, I hardly need add, that the course of study in the Divinity Schools under the Old Testament dispensation, was long, leisurely, and mature.

In like manner, after the advent of the Saviour, when the Church became organized and settled, careful study as a preparation for the sacred office was continued, and that by Divine direction.—For although the first preachers were illiterate fishermen, yet they were supernaturally instructed by their Master, and endowed with the power of working miracles, and speaking with tongues, in aid of their ministry; and long before this period of miracle and inspiration was ended, we find careful study and mature knowledge enjoined by an Apostle, who knew their value by experience, and inculcated them upon principles which ap-

ply to all ages. He had himself been "brought up at the feet of *Gamaliel;*" and seems to have been well skilled in every branch of literature and science then taught. And, what is particularly worthy of our notice, this only man, among all the Apostles, who was favoured with ample and ripe learning, was by far the most eminently useful of the whole number. Accordingly he gives directions which plainly establish, not only the truth but also the importance of the doctrine for which I am contending. The candidate for the ministry, according to the direction of this Apostle—is not to be "a novice,"—but to be "apt to teach;'—and "able to teach;"—he is to "give himself to reading," and "to let his profiting appear to all." In the second, third, and fourth centuries, study for the holy ministry seems to have been considered as a serious thing, by no means to be hurried over, or regarded as a small affair. Several years of laborious study were not thought too much to be submitted to for this important object. By some of the early councils it was solemnly decided, that no man ought to be ordained to the work of the ministry under thirty years of age; because they thought that none could be qualified for the office at an earlier period; because the Lord Jesus Christ himself began his ministry at that age; and because they considered it as the most perfect age of man.

When the modern Theological Seminaries, or rather theological courses of instruction, in the Universities of Europe were established, the same general plan was adopted. In none of them, I believe, is a less time than three years considered as sufficient for a regular course--and in some much more is required. And, what is remarkable, even in those Universities in which the Professors in the theological department, complete their whole course of Lectures in a single year, as I believe, is the case in *Holland,* and some other countries, still at least three years are considered as requisite for a complete professional course. It being supposed of essential importance that every student should travel repeatedly over the same ground, that his knowledge might be more thoroughly digested, and more deeply impressed on his mind.

When the Seminary of the Associate Reformed Church in the United States was first established, a period of *three* years was assigned for the regular course. Yet, in a little time afterwards, the venerable Synod of that Church, extended the course to *four* years; finding, v experience, that three were altoge- inadequate to the purpose intended. w, the use which I wish to make e facts, and others of a similar kind, which might be detailed, is the following:—If our Fathers in all ages; if the wisest and best of men, both under the Old and New Testament dispensations, have judged that a number of years of close application to study were necessary to a suitable course of preparation for the ministry, shall *we* be arrogant enough to suppose that they were all wrong, and that we understand the subject better than they did? Is the field of knowledge *now* less extended than it was *then?* Or shall we be vain enough to imagine that we have better talents, and better capacities for acquiring knowledge than they had; and that we can accomplish as much as they did in less time? It is probable that none of us think of adopting either of these suppositions. No; they had as vigorous and active minds as we possess; they were at least as diligent in study as we are; they were quite as much averse to the waste of time as we are; they felt as much as we probably feel, for the salvation of souls perishing around them:—and yet, after such experience, they found the time which has been mentioned necessary to *them.* Rely on it, my beloved pupils, if you had the same experience, you would be of the same mind with them: and if you have not the same convictions *now,* you will, I doubt not, adopt them by and by; perhaps some of you when it shall be *too late* to profit by the conviction.

Cash received for Board of Education,
From June 15th to July 11th.

Donation from Mr. Alex. Symington, of 8th church, Philad.	$100 00
Do. Miss Olive Sproat, 2d ch.	10 00
Annual subscription of Rev. H. S. Pratt, St Mary's, Ga. per S. Allen,	100 00
Donation from an unknown friend, in N. C. per Rev. A. M'Iver,	2 00
Collection in the 8th ch. Philad.	38 00
From sundry persons per Dr. Neill, late General Agent; the particulars have been previously published	199 18
Refunded by Robert Evans, per Dr. Neill,	75 00
Donation from Rees Lloyd, Esq. Tariff, Ohio,	2 00
Do. Female member of Massy creek cong. Augusta co. Va. per A. Converse,	3 00
Do. Mr. John Moore, 2d church, Philadelphia,	20 00
Do. A Friend, do do	10 00
Do. Unknown, per Rev. Mr. Sanford,	2 50
Do. Mr. James Wilson, 2d ch. Phil.	50 00
	$611 68

J. B. MITCHELL, *Treas.*
Philad. July 13th, 1831.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the control of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential throughout the whole Presbyterian population than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be filled by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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THE

MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. II. AUGUST 1, 1831. NO. 12.

BOARD OF MISSIONS.

It is probably known to most of our readers, that a resolution was adopted by the last General Assembly, recommending to the Synods and Presbyteries of the West, a friendly correspondence among themselves, in reference to future Missionary operations in that particular section of the Church. By most of the friends of this Board, who were members of the Assembly, such a resolution was deemed entirely unnecessary; and fears were expressed, that it might be made the occasion of far more serious divisions and contentions among the Western Churches, on the best mode of conducting Domestic Missions, than those which had already been complained of. No decided opposition, however, was made to the resolution, after it was so amended as to require the *results* of the proposed correspondence to be laid before the next Assembly, and it was adopted with almost entire unanimity. The President and Secretary of this Board both voted for this resolution, and distinctly assigned their reasons for so doing. One of those reasons was, that they confidently hoped and believed a full correspondence and free discussion of this subject in the West would result, not in the establishment of another independent institution, nor in a union of this Board with the A. H. M. Society, but in a distinct and decided expression of the preference of each of the Judicatories, for one or the other of the General Boards already established and in successful operation. We have recently learned, with deep regret, that it is now currently reported in some parts of the country, that the Board of Missions have changed their views respecting the proper method of conducting Missions in the West, and are willing that a "United Agency," or something equivalent should be established in the Valley of the Mississippi. We feel ourselves not only authorized, but sacredly bound to state, for the information of our distant friends, that this report has not the slightest foundation in truth. Many events of recent occurrence, have served to confirm and establish the opinions which have heretofore been entertained and expressed by the Board, in reference to this whole subject. With a view of presenting to all our readers, and through them to the churches generally, the sentiments entertained by this Board, and the reasons by which they are influenced, we take the liberty of republishing in this place, the following resolutions, adopted by the Board, Sept. 14, 1830, together with an official letter of the same date, addressed to a Committee of the Presbytery of Cincinnati.

"A communication from the Cincinnati Presbytery, signed by a committee of several clergymen, was read, suggesting the propriety of establishing a united agency in the West, through which the Board of Missions, and the A. H. M. Society, might unitedly conduct their missionary operations. After a full conversation on this subject it was

"Resolved, That while this Board have the highest confidence in the integrity and purity of motives of the Committee of the Cincinnati Presbytery, in the suggestions which they have submitted in respect to a united agency in the West for conducting missionary operations; and while they sincerely regret that any difficulties and collisions should have arisen in the prosecution of this great and important work, they are nevertheless constrained, by a sense of duty to many of the churches and Presbyteries in the West, which are already auxiliary to this Board, on the plan which has been approved by the General Assembly; as well as by their own earnest desire to pursue such a course as they deem best adapted

to secure the permanent peace and tranquility of the churches, to express their full conviction of the entire inexpediency of attempting to organize such a United Agency in the West.

"Resolved, That the Ex. Committee prepare and forward to the Committee of the Cincinnati Presbytery a respectful letter, presenting in detail the reasons which have conducted this Board to the conclusion above expressed."

In compliance with the resolution of the Board, and in behalf of the Ex. Committee, I now proceed, gentlemen, to lay before you some of the reasons which, in the opinion of the Board of Missions, render any further attempts to establish a United Agency in the West, entirely inexpedient.

1. The Board deem such attempts entirely inexpedient, because the Union contemplated would be *incongruous*. Between the Board of Missions and the A. H. M. Society, there is a radical difference in the principles of their organization, responsibilities, and plan of operations. The one is strictly *ecclesiastical*, the other as strictly *voluntary*. The one is directly responsible to the highest judicatory of the church for all its acts, and is, in all respects, under its immediate and constant supervision and control—the other is responsible only to a small number of private individuals, and those, too, widely scattered over the country, and actually at variance in their views of doctrine, discipline, and ecclesiastical polity. The one proposes to conduct all its distant operations chiefly by the Agency of *Sessions* and *Presbyteries*—the other by voluntary associations and agencies wholly disconnected with ecclesiastical judicatories. Such being the true state of the case, it is perfectly obvious, that the Union proposed, if assented to, on the part of this Board, would imply an utter abandonment of that whole plan of operations which they have formed with great deliberation and care, which has repeatedly been approved by the Assembly, and under their full sanction been earnestly recommended to the churches and Presbyteries in every part of our country. It may, indeed, be said, that the ultimate object of these two missionary Boards is essentially the same—to supply the destitute with an able and faithful ministry; and that therefore minor differences, as to the particular method of effecting this great object, should be disregarded. It is also true that evangelical Episcopalians, and sound Presbyterians, have the same ultimate object in view, in all their missionary operations—but still a union, between these distinct denominations, for the purpose of effecting this object, would be regarded by both as extremely unnatural and incongruous—and by the Members of this Board, the proposed union between this ecclesiastical Society, and an irresponsible voluntary association, is regarded somewhat in the same light.

2. The Board deem further attempts to effect this union entirely inexpedient, because it would at once dissolve an auxiliary connexion which has recently been formed, at considerable labour and expense, and after very mature deliberation, between this Board, and a large number of congregations and Presbyteries in the West. In the valley of the Mississippi there are, at the present time, ten or fifteen Presbyteries, and about two hundred Sessions, which sustain to this Board a direct auxiliary relation; and in all these judicatories the plans of the Board have been fully approved, and cordially adopted, and are now in very successful operation; and it is morally certain that the dissolution of this relation would be highly injurious to the cause of domestic missions.

3. The Board deem further attempts at union entirely inexpedient, because they are fully convinced that the proposed Union would be utterly disapproved of, and rejected by a large number of the Presbyteries and a still larger number of the Sessions and congregations in the West. Not a doubt is entertained by a single member of the Board, that you express in your letter of the 26th of July, the honest and deliberate convictions of your own minds when you say, "this communication speaks the sentiments of a large majority of the brethren in the West, who have seriously deliberated on this matter." In this opinion, however, the Board do not, by any means, agree with the Committee. For the last eighteen months, the Board have maintained an extensive correspondence with pastors, churches and presbyteries in the West, and by means of such correspondence, together with the reports of their missionaries and agents, they have acquired, as they conceive, a pretty accurate knowledge of the views and feelings of the people generally, in reference to this matter. In the course of this extended correspondence, they have received, not only from individual ministers and laymen of high standing and influence, but also, from several important Sessions, Presbyteries and Synods, the most satisfactory assurances of strong attachment, and decided preference. From the same official sources they have also learned, that many of the presbyteries, and a very large number of the ministers and sessions in the West,

are decidedly opposed to a united agency there for missionary purposes. Nor is the most decided opposition to all measures of the kind, suggested by the committee, confined to the West; it exists, also, in many Presbyteries and Synods of the middle and southern States, and their views on this subject have been clearly and repeatedly expressed to this Board.

4. The Board deem further attempts at union entirely inexpedient, because they do honestly and fully believe, that, if it could be effected, it would greatly *increase* the very evils it is designed to remove. The committee state, that there are serious collisions and contentions existing among ministers and churches in the West, in reference to missionary operations. Now, if such be the state of things at present, when every presbytery, pastor, and session, are at perfect liberty, both by the decisions of their respective synods, and of the General Assembly itself, to connect themselves with either Board, as shall be most agreeable to their own wishes, how much greater would such collisions and contentions be, if those who have already made their election, and formed their plan of operations, should suddenly be compelled to abandon their favourite plan, and to adopt another to which they are avowedly and decidedly averse! The Board cannot hesitate to believe, that the consequences would be disastrous in the extreme; and they do most earnestly deprecate the experiment proposed.

5. The Board deem this measure entirely inexpedient, because they are fully persuaded that, under existing circumstances, a far greater amount of good will be accomplished by the distinct and separate action of the two Boards, than could possibly be effected by a united agency. Their conclusions on this subject are based on existing facts, and for a clear development of these facts, they would respectfully refer the Committee to the last Annual Reports, of the Board of Missions, and the A. H. M. Society. From these it will be clearly ascertained, that while the H. M. Society has been steadily and rapidly advancing, for the last two years, in its career of usefulness, extending its operations, augmenting its resources, and increasing its number of missionaries, the Board of Missions has in the mean time, been reorganized by the Assembly, and under the most appalling difficulties and discouragements, has been brought up to the missionary work, with a degree of energy and success, which has far exceeded the most sanguine expectations of its friends, and already secured the confidence and patronage of many who were decidedly opposed to its reorganization. By carefully analyzing these Reports, it will be found, that *the Board of Missions have actually sent into the field*, during the last year, *a larger number* of missionaries, than the A. H. M. Society, *as such*, has done. Of the 392 missionaries reported by the latter Society, it will be found that 196 are employed and sustained, not by the Parent Society, but by auxiliary societies, the most of which were in successful operation, long before the A. H. M. Society was formed; whereas, the 198 reported by the Assembly's Board, (to which number more than 40 have been added, since the Report was made,) are all employed and sustained by the Board alone, without the agency of a single auxiliary of the kind just named. This comparison is not instituted either for the purpose of detracting from the merits of the A. H. M. Society, or boasting of the success which has crowned the humble efforts of the Board of Missions; but it is instituted simply for the purpose of presenting more distinctly to your view, interesting facts in reference to both those favoured institutions, for the existence of which, all who love the missionary cause, are bound to give thanks to the great Head of the Church, and in view of which, the members of this Board cannot entertain a doubt, that the separate and independent operations of these two Boards, have hitherto been blest of God, to the spiritual benefit of many thousands in our land, who would otherwise have remained destitute of the regular administration of the Word and ordinances of religion. By the exhibition of these facts to the last General Assembly, the same conviction was produced upon the minds of the members generally, as has been expressed by this Board in the foregoing resolution; and it was under this conviction of the inexpediency of the plan of union proposed to them by the Cincinnati Presbytery, that the proposition was dismissed by a large majority of that venerable body. The *good* actually accomplished, is apparent to all; but the difficulties and collisions complained of by the Committee, appear to be apprehended by comparatively few of the churches and presbyteries.

The Board of Missions have never yet experienced, nor do they now apprehend any serious evils, arising out of the separate action of the two general societies. On this subject they have never yet uttered a single complaint, nor have t' any to make. They do most sincerely bid their sister institution, God spe judicious efforts to build up the waste places of Zion in every part of th

in all the prosperity and successes of that institution, they do most unfeignedly rejoice. There remaineth yet very much land to be possessed, and the Board simply claim what they cheerfully yield to others, the privilege of moving forward kindly, peaceably, and independently, to the occupancy and improvement of such portions of the wide-spread desolations, as may be fully opened to their view, and need their assistance.

6. The Board deem further attempts to effect the proposed union, entirely inexpedient, because all past efforts to effect this object have not only failed, but they have also occasioned serious disquietude and dissatisfaction, not only in the minds of the friends of the Board generally, but also in the minds of many of the warm friends of the H. M. S., in this section of the country. It is now nearly two years since the secretary of the H. M. S. presented in person to this Board, a plan of union between the two societies. He then urged at full length, the reasons which rendered a union desirable in his own view, and in that of the Committee in New York. The whole subject was then very maturely canvassed and candidly considered by this Board, and the result was a full conviction of the utter inexpediency of the proposed union. Since that time the subject of a general union, and also of a limited union in the Valley of the Mississippi, has been presented in various forms and aspects before this Board, and the decision of the Board, and of its friends generally throughout the country, has uniformly been the same. From the proceedings of the last Assembly in reference to this matter, it is perfectly manifest, that a large majority of its members entirely approved of this decision. The Board do very deeply regret, that the Presbytery of Cincinnati should have thought it necessary, after the doings of the Assembly, to agitate again this unpleasant subject, and they do now, gentlemen, earnestly and affectionately entreat you, and through you, the Presbytery, to consider prayerfully the *resolution* which they have adopted, and the *reasons* which they have assigned for it. They have no doubt, the Presbytery have been actuated by the purest motives in the measures they have adopted, and in the propositions they have directed you to make to this Board. Your communication has been received, and considered in the same spirit of kindness and candour with which it was submitted; and after having bestowed upon it the most careful and prayerful deliberation, the Board find themselves under the painful necessity of expressing in the most decided manner, an opinion entirely different from that of their brethren of the Committee and Presbytery. While the Board feel themselves solemnly constrained to adopt this course, they do nevertheless cherish the most fraternal affection and regard for the Committee and the Presbytery whom they represent, and they wish them to be assured, that the Board will promptly adopt all proper and consistent measures in their power, to prevent collisions, and to promote peace and harmony throughout the churches. The Board do most sincerely believe, that if the churches in the West are left to make their own election of the particular channel through which their charities shall flow forth to bless the perishing, and the Presbyteries to adopt and pursue such plans as they may severally deem most expedient to promote the cause of Missions, existing evils will soon be removed, and harmony and peace will pervade every section of the church, in reference to future Missionary operations.

By order of the Ex. Committee, and in the name and in behalf of the Board of Missions of the General Assembly, I am, gentlemen, very respectfully, yours, &c.

JOSHUA T. RUSSELL,
Corresponding Secretary.

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

JOINT LETTER FROM THE MISSIONARIES, DATED DEC. 1, 1830.

Unusual attention to Religion at the Stations.

It is a most pleasing duty which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving his work, in a greater or less degree, at all our stations, and granting us a season of refreshing from his presence. It is now about six weeks since we first witnessed manifest tokens of a special divine influence upon the minds of a few in our assemblies. Perhaps we may even go back as far as the monthly missionary prayer meeting, in October, at Batticotta, for the first appearances of an approaching

revival. An unusual degree of feeling was manifest on the occasion, and more than ordinary fervency in prayer for a revival of the work of the Lord among us. "O Lord revive thy work," was a prayer frequently, and I trust sincerely and earnestly offered on that day. Our own children were very particularly addressed and remembered at the throne of grace. The effect upon the minds of some of them appeared to be very salutary. From that time an increased seriousness was manifested in some of our families. But nothing very marked until the quarterly season of communion at Panditeripo, on Thursday, the 21st of October. It was then very evident that God was near us; that he was stirring up his children to repentance, to humiliation, to prayer, and to increased diligence and zeal to labor in his service. It was a heart-searching season, as well as a time of love and mercy. Many of the native members of the church appeared to receive such an impulse, as by the blessing of God to rouse them from their slumbers, and prepare them for the coming of their Lord.

From Panditeripo two of the brethren went to Batticotta to labor in the seminary. Such was their encouragement, that they continued their special exertions through Friday and Saturday, and one of them over the Sabbath. It now became manifest that God was reviving his work in the seminary. On Saturday a special season of prayer and thanksgiving was held by the brethren present with reference to this object. On the forenoon of the Sabbath, instead of the usual exercises in the chapel, the time was spent in earnest exhortation and prayer. The afternoon was spent by the brethren present in special prayer for the divine blessing. In the evening another general meeting was held in the chapel. The work of God was evidently advancing. A considerable number in the seminary, who, a few days before, were careless and secure in sin, were more or less anxious to inquire their way to heaven. The members of the church were much excited to labor and pray for the conversion of those around them. Some in particular, who for a few months past had appeared to be in a lukewarm state, were greatly roused from their lukewarmness and stupidity, and by repentance and confession, and earnest prayer returned unto God. The studies in the seminary were for a time nearly suspended, to give opportunity for all who desired it, to seek the Lord. It was indeed a cheering and an affecting sight, to behold all the ten little rooms for prayer lighted up till after midnight, and nearly filled with little companies earnestly engaged in reading the scriptures, in exhortation and in prayer.

On Monday evening some of the brethren and sisters were at Batticotta at the prayer meeting, which came in turn to that station. It was a most interesting and melting season. Our own children were again particularly remembered at the throne of grace. We mention this because the occasion appeared to be greatly blessed to them. We hope it was a night that one or two of them, at least, will remember with joy through eternity. But on this subject we rejoice with trembling, lest our hopes should be disappointed.

The quarterly meeting with our schoolmasters was to be held on Thursday, the 28th of October, at Manepy. But on account of the state of things in the seminary, it was held at Batticotta. A large number of schoolmasters, and many others connected with our station, and also from Nellore were present, so that the chapel was filled with a very attentive and interesting congregation. It was a day which will long be remembered by all present. All the brethren, together with some of our native assistants, addressed the meeting with much apparent effect. Some were in tears. Many who came there in the morning careless and stupid, were greatly alarmed for their safety. We have heard from different schoolmasters since, that the manner in which they were addressed on that day, made a deep impression on their minds in favor of Christianity.

These favorable appearances were, however, by no means confined to Batticotta. Very evident tokens of the divine presence were seen at all our stations, especially in the charity boarding schools at Tillipally and Oodooville. Many very precious meetings have been held at all our stations, when it was manifest that the Lord was present. On the fourth of November we observed a day of fasting and prayer at our several stations, in which our native members united. We found it good and profitable to draw near unto God and to humble ourselves before Him.

On the first Tuesday evening in November, the brethren and sisters together with our friends from Nellore, met at Oodooville, according to a previous appointment, for the purpose of uniting with our friends in America, in praying for the young men under the care of the American Education Society; also for our colleges and seminaries of learning, that God would pour out his Spirit upon them, and raise up a multitude of faithful laborers to go forth into the great harvest of the

world. We had a very interesting and profitable evening, and propose to continue to observe the evening every month as a season of prayer for this great and glorious object, which is so intimately connected with the spread of the Redeemer's kingdom.

On the 18th of November we held another meeting of a novel kind at Oodooville, consisting of most of the largest boys and girls in our native free schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, How many of you are in the habit of daily prayer and reading the scriptures? a considerable number rose up. These were then taken into another room by themselves, where they were conversed with, and exhorted to persevere in the practice of praying and reading the scriptures. When the question was asked the others, How many of you believe in the truth of Christianity, and are resolved to seek for salvation through Christ? a much larger number immediately arose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society in this district, the question whether they shall be christians, or idolaters, is one of amazing interest and importance.

The stations at Oodooville and Manepy, being near to each other, have united in holding a weekly prayer meeting, at which the brethren and all the native members connected with the two stations, and as many others as can be collected, attend. Many short prayers are offered and addresses made on these occasions, which have been productive of great apparent benefit to those present. The brethren at all the stations are also in the habit of going into each others parishes, to assist in holding evening meetings in the school bungalows, at which many people attend, and hear the glad tidings of salvation.

We see much to encourage us to persevere in the great and glorious work of preaching the gospel; and we pray that we may be kept in a humble, prayerful, waiting posture, till the Lord shall show us greater things than these.

We dare not at present give the number, even of those who are awakened at our several stations, much less of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish, also, to caution our friends against misunderstanding what we have stated. While in the fulness of our hearts we tell them of the favorable appearances we are permitted to witness, we wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Saviour in the parable of the sower, and but comparatively few of the fourth. We consider the work as only just begun. The battle is only set in array. It is yet to be fought; and may the Lord grant us a glorious victory.

We think it due to our friends that they should be informed of what the Lord is doing among us, that they may "rejoice with those that rejoice;" that they may unite with us in rendering praise and thanksgiving to the Lord. But more especially we desire to engage all who love the Lord Jesus Christ in sincerity, to pray earnestly and perseveringly for us—for the little flock already gathered into the fold of Christ, and more especially for the perishing heathen around us, that the Lord would give them ears to hear, and eyes to see, and hearts to understand the gospel. We are more and more deeply convinced by our experience, that without the prayers of christians, the heathen will never be converted. Oh when will the whole christian world practically believe this great truth? When will they unite in putting God to the test, and see whether he will redeem the pledge which he has so solemnly given to hear and answer the united prayers of his people; yea, to open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it. "Then will the servants of the Lord be strong in the midst of the heathen." Then will they speedily hear the anxious inquiry from multitudes, "What shall we do to be saved?" Then will they behold them "flying as a cloud, and as doves to their windows," and then the earth shall speedily be filled with the knowledge and glory of God.

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EXTRACTS FROM A LETTER OF DR. SCUDDER, DATED OCT. 1, 1830.

Religious Excitement among the Catholics.

On my way from the Hills, I spent a few days very pleasantly with the venerable Mr. Kohlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity.—Two hundred and fifty-one families, or about 1,500 people have renounced that corrupt faith and enrolled their names among protestant worshippers. The work commenced in a Catholic village, where Swartz built a church fifty years ago, but which was demolished by that people. The following is an extract from a communication of Mr. Haubro,

Mr. Kohlhoff's fellow laborer. "There is a wide field opened here for Missionary exertions. A great proportion of the inhabitants are Roman Catholics, though only a part of them have declared themselves in favor of the Protestant religion. The Mottupaty congregation have their own church. The congregation at Kogoody and the annexed villages Silloovapaty and Poondy have jointly one church. Kolamanikam and Kalpalyam, the Protestants and Roman Catholics have made an arrangement that both parties may have service in the same place of worship but at different times. At Coonnagoody and Connala it is anticipated that a similar agreement will take place."—After speaking of several places where there are no houses for worship, he adds, "The people are willing to contribute by manual labor to build churches."

When the people forsake their faith and become Protestants, they deliver up their images to the missionaries. I witnessed a pleasing sight when there. I took over three persons who were with me from Jaffna to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of about twenty-five persons, men, women, and children, came to Mr. Haubro's with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the virgin Mary with me. These I have shewn to numbers of people, and no little stir has been occasioned. Two loads (cooley loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

Near Madras a number of Roman Catholics have recently deserted that Church. This was effected through the instrumentality of a young man, who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

As I have not yet been at home two months, I will say but little of the affairs of this station. I found them somewhat disordered, but not as much so as I expected. I think the good work is going on among the Catholics in this vicinity. As their priests have dropped their correspondence with us, two individuals in Chillalle have taken the field, and answered our tract on the marriage of priests. It displays much weakness, and as the sword of the spirit will destroy all their arguments, their cause must be weakened. It is a matter for thanksgiving that they write us. In the first place it makes them search the scriptures; and in the second it keeps up a spirit of inquiry among the people. The prejudices of this people are subsiding. Since my return, for the first time, they have applied to me to establish a school among them. Several have expressed a determination to take a stand against their priests in regard to the school if opposed.

INDIANS IN NEW YORK.

PREVAILING ATTENTION TO RELIGION AT THE STATIONS.

Tuscarora.

Under date of April 11, Mr. ELLIOT writes:—

The interests of this people, both in a temporal and spiritual point of view, have advanced, for a few months past, beyond our most sanguine expectations. God has accompanied our feeble efforts by the energies of his Spirit. I consider it unnecessary to describe particularly the powerful conviction and hopeful conversion of individual persons. Fruits of holiness exhibited in their future walk, will be the best criterion by which to judge of the genuineness of their change. Many have been troubled, and several have no doubt truly submitted to God. Among those who indulge hopes of having passed from death unto life are nine of the most enterprising young men in the tribe, who are heads of families, with the wives of three or four of them. The claims of the gospel are now urged to good effect, especially in reference to the permanent obligations of husbands and wives to each other. Eight couples have pledged themselves to each other for life since the commencement of the revival. There has been some seriousness among the children, and two or three hopeful conversions. Two weeks ago the measles came among them, which prevented their attendance at school. A week since its operations were suspended.

The salutary effects of the revival upon the people generally are strikingly visible. Not more than four or five in all the tribe, now take ardent spirits to excess.

While seeing the meetings thronged, I have been solemnly impressed with the apostolic injunction, "Be instant in season and out of season." A multitude of labors and cares have materially affected my health. I am now absolutely unfit for labor, but the excitement among the people draws me from my bed.

Cattaraugus.

On the 16th of May, Mr. THAYER made the following statements respecting

the work which the Holy Spirit was performing among the Indians.

In my letter of April 27th, I mentioned that the state of things here was increasingly interesting, and stated that a few evenings before, four persons came forward to be prayed for, and that the next week they and some others were hoping in the mercy of God. About that time the church desired to have the Lord's supper administered. I told them I would obtain a minister for that purpose, as soon as by divine providence I could. Soon Mr. Smith, who spent the last year here, unexpectedly returned from New England and visited the station. Arrangements were then made for a three days meeting, to commence on Friday, May 13th. On Tuesday last we had a church meeting to examine candidates for admission to the church. Thirteen were examined, four of whom had indulged hopes for a year, and the others only for a few weeks. On Thursday evening we had a meeting of the church for prayer, in preparation for the three days meeting, which was to commence the next day. That prayer-meeting was one of uncommon interest. It was a season of confession, and I trust of repentance of sins, and of humbling ourselves as a church in the dust before God. Almost every member was present, and much feeling was manifested. Special confessions were made by those who had been disaffected. It was a melting season. Our three days meeting commenced next morning at sunrise. We had four exercises each day. A number of the Alleghany brethren and a few from Seneca were here, also Mr. Sessions, the teacher at Seneca. Mr. Smith was the only minister.

At the close of the first day, twelve persons, all of whom, except one, had been scholars in my school, appeared to be anxiously inquiring what they should do to be saved. On the second day there were nineteen, and on the third day eighteen. Some of them appeared deeply affected with their awful state as sinners against a holy God. But the convictions of others, we fear, were not very pungent. How many of those who came forward have obtained hopes we cannot yet say. Some of them think they have submitted their hearts to God. Yesterday was indeed a solemn day. Eleven of those examined were received into the church, and the other two were advised to wait longer. One man was admitted into the Alleghany church. The ordinance of baptism was administered to all the twelve, and to thirteen children. Among the twelve who for the first time came around the table of our blessed Lord to commemorate his dying love, were three young persons who had been scholars, viz. Nathaniel T. Strong, Zachariah Lewis, and Harriet Woolley. I cannot express my feelings on the occasion. Bless the Lord, O my soul, for his great mercy to these poor Indians.

Last evening more than 30 impenitent sinners attended the anxious meeting in the school room, while between 40 and 50 professing Christians met in the house of God to pray for them. Such a meeting we have never seen here before. Never have I seen the church at this place so much awake to the concerns of the soul, and seem to feel so much for impenitent sinners. We believe that verily the Lord is in this place by his Holy Spirit, convicting, and we hope converting, some souls. What will be the results of this meeting cannot be fully known till the great day. The meeting would have been continued longer, had there not been a similar meeting appointed at Seneca, to commence to-morrow. Many of our Indians go there.

REPORTS OF MISSIONARIES.

Illinois.

From Mr. John Montgomery, Palestine, Crawford, Co. Illinois, May 23, 1831.

I came to this place on the 7th April, and from that time have been engaged in preaching in the town, and in endeavoring to look up the few scattered members with a view of constituting them into a church.

I found some who had been deprived of the privileges of a preached gospel, at least by their denomination, for so great a length of time, not less than fifteen years, that they appeared to have lost almost all anxiety on the subject. But others manifested a very different spirit—they remarked with deep feeling, that the want of christian privileges had been their greatest objection to moving to the place, and that now they must make every exertion to avail themselves of the assistance which your board was kindly tendering, in the way of procuring the labors of a missionary. It would have gladdened your heart to have heard an aged lady, who has passed her sixtieth year, speak on this subject—and to have seen her going round among her acquaintances, in order to bring them to feel and act in this matter. She would say with emphasis, "what would become of us were it not for our good friends in the east?" The cold indifference of some, the ignorance of others, and the

open opposition of a third to every thing of a religious nature, when taken together, appeared to her mind to be sufficient to keep down any exertion which a few might be disposed to make.

The aspect of the place, mainly in a religious point of view, (for no charge can be brought against the morality of the people of the town,) induced a highly respectable family, last winter, to make up their minds to leave the state and return to Kentucky, where they could again enjoy the benefit resulting from a well conducted Sabbath School, and stated preaching of the gospel. The old gentleman is in delicate health, and said he could not bear the idea of being called away from his family under circumstances so unfavorable to their religious instruction, and therefore resolved to go back to the place of his former residence. He says, that now he sees a great change for the better, and thinks there is much to encourage.

A Church organized.

Your Agent, Rev. I. Reed, came from Bloomington, distance 70 miles, about a week since, and assisted in organizing a church in this place, consisting of sixteen members, to be known by the name of the Palestine Presbyterian Church. Two ruling elders being elected, Mr. John Houston, Sen. and Maj. Wilson Lagow were ordained by Mr. Reed. On Sabbath, the Sacrament of the Lord's Supper was administered, when an aged lady, who has lived in the place for a number of years, and who was held in high esteem by the people of the place, united for the first time with the other members who had been recently constituted into a church. One or two others were inquiring, with a considerable degree of anxiety, as to their duty. Thus a few of the scattered sheep, as we hope of the true house of Israel, have been collected together and formed into a fold, in the midst of a great and wide-spread moral wilderness. Oh that the good Shepherd would lead, protect, and defend them in all their ways through this world, and save them in his kingdom on high.

A Sabbath School established.

A Sabbath School was commenced in this place on yesterday; and although much, yes, very much, has been said in this place against the institution, yet we think this school will prosper under the smiles of a gracious God, and be made extensively useful to the town and vicinity. We hope to be able soon to establish a bible class.

Ohio.

From the Rev. W. Jones, Clear Creek, O. April 29th, 1831.

I have visited, within the field of my common labours, seven different places, and preached in all these places; endeavouring, in each, to teach and inculcate the duty of instructing children and youth in the knowledge of the sacred scriptures, and of using every proper means of spiritually enlightening their minds, and of bringing them into a dutiful subjection to the government of God, and thus urged the necessity and propriety of Sunday Schools. Among these are Adelphi and Perry, whose schools had failed for some time previous; the former for the want of teachers, the latter on account of the severity of the winter, and the distance of many of the pupils from the school-house. After repeated and earnest exertions in both these places, they have resolved to renew their Sunday Schools.

At Dryrun I have succeeded in the formation of two Sunday Schools; one at the school-house in which I preach, the other at the school-house of the next adjoining district.

Since my former report, I have preached sixty-five discourses, besides the Bible class lectures. The two Bible classes before mentioned have been as constantly and carefully attended, as their dispersed situation and our severe winter would admit. The shorter catechism has been associated with their scripture lessons; and some have committed the whole catechism, and some a part of it. In March, another Bible class was commenced at Dryrun, which now consists of twenty-three members, and probably will increase, if continued. The members, in general, are very diligent in attending to their lessons.

No revival of religion, according to the common acceptation of the phrase, has yet taken place among us; yet there is an increased attention to the means of grace. The cause of temperance gains ground; the sanctity of the Sabbath is more generally regarded; morality is more prevalent, and more visible appearances of the fear of God manifest themselves among the aged, middle-aged, and the young. Our unfeigned gratitude is, hence, due to the Lord; while, on our part, there still remains great reason for deep humiliation, and earnest, and persevering prayer; and why, we should earnestly solicit the prayerful remembrance of our Christian brethren.

New York.

From the Rev. C. Long, July 4th, 1831.

Revival at Whiteplains, N. Y.

I have delayed my report a little beyond the time at which it should have been forwarded, in order that I might give a more detailed account of what God has been doing for this people. During the latter part of winter, it was evident that the spirit of God was moving upon the hearts of some in this place. Our weekly meetings were better attended than they formerly had been, obstacles, that before, had kept many from the social prayer meetings, and which, they no doubt thought sufficient to justify their neglect, are now easily overcome. There were at this time, no instances of deep and pungent conviction, but a general seriousness seemed to pervade the minds of all. This state of things suggested the propriety of having a three or four days meeting, as meetings of this kind appeared to be so remarkably blessed, for the conviction and conversion of sinners. As far as we could judge, there was a preparedness on the part of the people, to listen with profit to the truth. We had no idea that there was any charm about a four days meeting, but that the effects produced were the natural consequences of bringing the mind to contemplate truth for several days in succession, connected with earnest prayer for the out pourings of the Holy Spirit. We appointed a meeting of this kind, which took place about the middle of April.

A number of the neighbouring clergy were present, as well as one or two from the city. The first day there was a good congregation, and the word preached was listened to, with deep interest, but there was no evidence of the special operations of the spirit, till near the close of the second day, when we found a number greatly affected. From that time, the work progressed rapidly, and with increasing interest. At the close of the exercises on the third day, there were between fifteen and twenty that were deeply impressed in view of their guilt and danger. The distress of several was very great—they appeared to be overwhelmed with a view of their own character, as rebels against the government, and law, and grace of a righteous God. We were surprised to find that some, who had seldom attended religious worship anywhere, were brought while listening to the truth, to a sense of their lost condition by nature. One who was inclined to quakerism, and another who had tried to quiet his conscience by a belief that all would be saved, were constrained to give up their delusive errors, and ask, what they must do to be saved. We had public meetings two days the following week. The number that have been hopefully brought out of darkness into God's marvelous light, is about twenty-five. For this rich display of mercy, I desire to say, Bless the Lord O my soul, and forget not all his benefits. We celebrated the ordinance of the Supper last Sabbath, when seventeen were added to the church, on profession of their faith. It was a solemn day—the exercises were deeply interesting, and I doubt not, will be remembered by some, till time with them, shall be no more. Five from one family, the parents and three daughters, were among the number received into the church, all of whom were baptised. Two have left this place since the revival, and will unite with churches elsewhere. There are others that intend connecting with this church, at our next communion season. The change in the character of those who are indulging hopes, so far as we can judge, appears to be a thorough one, and I trust is the result of the operations of the Holy Spirit. All efforts to produce excitement during the revival, except by a plain exhibition of gospel truth, were carefully avoided.

Our meetings were characterized by that stillness, and solemnity, which a deep sense of the realities of the eternal world are calculated to produce. The state of things with us is still interesting, and I hope will continue so; though there are but few cases of seriousness at the present time. Our Sabbath school is in a prosperous state. A bible-class has been formed, composed of those who have recently obtained a hope, from which great good I trust will result.

North Carolina.

From the Rev. Daniel L. Russell, dated Hillsborough, N. C. July 4th, 1831.

Revivals in North Carolina.

I did not make out a report of my labors when my three months expired, because I wished to give a full account of the state of things at the University, at the commencement, which took place on the 23d of June.—In the first place I ought to inform you how I disposed of my time previous to my arrival at C. Hill.

Granville.

Two months were spent in Granville, laboring in connection with brother Graham—(about two weeks of this time preceded the date of my commission.) While I was laboring there, some fifteen or twenty conversions took place; how far the Lord made use of my instrumentality none but He can tell, for I was only as-

sisting a brother, who by his faithful labors had nearly broken himself down in the revival which had been going on some time: I hope, however, my labor was not in vain.

Raleigh.

Leaving Granville I visited Raleigh, after going to Presbytery at Washington, and preached about two weeks. We had a four days' meeting, which with subsequent labors resulted in the hopeful conversion of eight or ten persons—a number more seemed to be impressed, and things seemed to be in rather an encouraging state. I had held an enquiry meeting at which a number attended. Nearly all the converts were young men, and most of those who were impressed, were likewise. Five interesting young men professed within twenty-four hours: of these, two were members of the senior class in the University,—one having left college on account of bad health, and the other being on a visit to Raleigh. The latter returned to the University, collected the few pious students and some others, and they united in requesting me to visit the University as soon as convenient.

University of N. C. at Chapel Hill.

It was agreed by Dr. M'Pheters and brother Witherspoon (who happened to be there) that I ought at least to visit the University, notwithstanding the interesting state of things at Raleigh. I accordingly went up and soon found that it was indeed a providential call, for the Spirit of the Lord seemed to attend the word at once and powerfully. I stated in a former communication, that about twenty conversions had taken place when I wrote. The work was truly powerful and my labors were so constant that it seemed as if I must sink under them, and the students seeing this, despatched one of their number to Oxford for brother Harding, who arrived about the time I wrote. He spent two Sabbaths, laboring with great zeal, faithfulness, and success; and I have no doubt the final day will reveal the fact more fully, that he was made the messenger of salvation to a number of precious souls. While he was at the University I spent three or four days including the Sabbath, in Raleigh: during my absence a number had professed conversion. I repeat it, the work was indeed powerful: we had both witnessed solemn scenes before, but none to equal the scenes of Chapel Hill. There was no noise, no confusion; all was solemn as the grave, and the Spirit of the Lord seemed to have taken possession of nearly every mind in the whole College. There seemed to be scarcely a student who was not at least thinking seriously about the things of eternity; and nearly all visited us to enquire what they must do to be saved. About five weeks before the close of the session there were seven professors of religion, and at the close there were at least forty-seven who professed repentance and faith, besides a number under serious impressions. Of the Senior class just graduated, ten out of fourteen professed to be on the Lord's side; of the Junior class fourteen out of twenty-three; of the Sophomore eleven out of eighteen; of the Freshman twelve out of twenty-two. Thus you will see there is a majority of every class in College who profess to love the Saviour. In the higher classes the majority is largest; and of the whole number of students, 77, there is a majority of seventeen who make a decided profession of piety. You will not expect me to describe to you in words the change which has taken place in the institution; those who have known its character heretofore could come nearer to it. In the language of scripture it may be said, Old things have passed away, behold all things have become new. Commencement night was indeed a solemn one, and such as had never been witnessed at that place. Instead of attending the customary ball, the students with many from abroad assembled in the chapel to listen to a discourse which I prepared for the occasion. The scene was interesting and indescribably solemn.

SPECIAL NOTICE TO SUBSCRIBERS.

The present number closes the second volume of this work. The first number of the third volume will be sent to all our present subscribers, and if there should be any who wish to discontinue it, they will either inform us by letters, *post paid*, before the 1st of September, or return the September number to the Rev. J. T. Russell, with their *name* and *post office address* written upon the cover of the Reporter.

All persons who are in arrears for the Reporter will please without delay to pay over the amount due, together with the *advance* for the *third* volume, to any Presbyterian minister, or other authorised agent, most convenient to them, that the same may be forwarded to the Editor.

We have it in contemplation in the next volume, to furnish a greater *variety* of missionary intelligence, and occasional original communications.

Our agents and missionaries are respectfully requested to renew their efforts to obtain new subscribers, and to forward their names without delay.

APPOINTMENTS.

Rev. L. G. Gaines for six months Missionary Agent in the Synods of Ohio, Cincinnati and Indiana.

Mr. L. R. Morrison for five months to the Presbytery of Shiloh, Tenn.

Rev. A. L. Watts for one year to Red House and Gilead, N.C.

RE-APPOINTMENTS.

Rev. W. F. Houston for nine months to Washington, Margaretta Furnace, and Wrightsville, Pa.

Rev. T. Root for one year to Bellefonte and vicinity, Jackson county, Ala.

Mr. J. S. Galloway for four months to Somerset and vicinity, Perry county, Ohio.

LETTERS RECEIVED

From the 20th of June to the 20th of July.

M. Carpenter, NY; S.Todd, Pa. J.Smith, Va.; A. M'Ewen, Va. I. Reed, Ia. 2; J. Paine, Va. E. Hart, Pa. W. Johnston, Pa. T.Barr, O. J.K.Yerger, Tenn. P.P.Ball, Va. J. Gray, Pa. J.S.Galloway, O. Charlotte B. Armon, Md. R.B.Belville, Pa. J.A.Mitchell, S.C. J.M'Rea, N.C. J.W.Martin, N.Y. W. H.Coffin, N.Y. J.B.Matts, Pa. T.J.Morgan, Pa. J.Reilly, O. J.W.Moore, Ark.Ter. J.F. Cowan, Mo. T.Root, Ala. E.Groves, N.C. J. M.Arnell, Ala. J.S.Ball, Mo. J.Hudson, Ky. M.Harrison, N.Y. W.F.Houston, Pa. S.H. Crane, O. J.C.Harrison, Ill. H.Safford, Geo. A.Hamilton, Illi. N.L.Rice, N.J. D.L.Russell, N.C. G.Spring, N.Y. N.Murray, Pa. J. B.Morrow, O. H. Halsey, N.Y. A.D.Montgomery, Va. S.Wilson, Pa. J.Lane, Ky. J. Wolff, O. T.Cratty, O. J.F.Price, Ky. S.L. Governeur, N.Y. J.Witherspoon, N.C. J.R. Bain, Tenn. G.G.Sill, N.Y. W.Reed, O. W. G.Brownlow, Tenn. C.Long, N.Y. D.Hoyt, Tenn. T.E.Hughes, Ind. N.Lewis, N.Y. W. Eagleton, Tenn. A.O.Patterson, Pa. B.F. Spilman, Ill. J.Kennedy, N.Y. H.W.Northup, Pa. J.Crawford, Ind. S.Miller, N.J. C. Cist, O. S.S.Davis, S.C. R.B.Dobbins, O.

NEW AUXILIARIES.

Second church, Mt. Morris, N.Y., Washington, Ind., Carlisle, Ind., Palestine, Ill., Sharon, Ill., Hopewell, Ill., Shoal Creek, Ill., Greenville, Ill., Gilead, Ill., Sugar Creek, Ill.—TOTAL 444.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of June to the 20th July, 1831.

Bellville, Mifflin co. Pa. donation from Mr. S. Wilson,	$0 50
Chartrers congregation, Pa. auxiliary society, per Rev. L. F. Leake,	50 00
Clarksville, Tenn. collections per Rev. Hugh Patten,	3 00
Franklin, Ohio, auxiliary society per Rev. A. O. Patterson,	5 00
Lawrenceville, N.J. monthly concert collections for 1830, per G. H. Brown,	15 00
Lower Mount Bethel congregation, Pa. per Rev. J. Gray,	6 00
Mercer, Pa. Presbyterian congregation per A. Patterson, Treasurer,	40 00
Morrisville, Pa. donation from Rev. N. L. Rice,	15 00
Mahoning congregation, Columbia co. Pa. by Gen. D. Montgomery,	33 50
Mount Pleasant, O. donation from an individual per Rev. A. O. Patterson,	25
New York, Scotch Presbyterian church, Cedar street, under the pastoral care of Rev. J. M'Ilroy, D.D. per M. Allen, Esq.	130 00
Philadelphia, monthly collection 2d Presb. church, Southwark, per Mr. Bastrond,	24 00
donation from a member of 6th Presb. ch. per Rev. Mr. Winchester,	5 00
do. Mr. Wm. F. Geddes,	5 84
Princess Anne, Md. annual subscription of R. M. Laird,	5 00
collection in congregation per do.	5 00
Palestine, Illinois, auxiliary society per Rev. J. C. Harrison,	1 50
donation from A. G. Logan per do.	50
Pennsylvania Run, Ky. auxiliary society per Rev. A. O. Patterson,	3 50
Springfield, Erie co. Pa. auxiliary society per Rev. E. Hart,	10 00
Shelbyville, Ky. auxiliary society, in part, per Rev. A. Hamilton,	17 00
Sevenmile, Ohio, auxiliary society per Rev. A. O. Patterson,	3 00
Tariff, Ohio, donation from Rees Lloyd, Esq.	2 00
Tuscumbia, Alabama, per Mr. J. M. Arnell,	1 50
Washington, Indiana, auxiliary society, per Rev. J. C. Harrison,	1 00
West Mendon, N. Y. monthly concert collection by C. Allen, per Rev. G. G. Sill,	8 50
From an unknown individual enclosed to Rev. Sanford,	2 50
Missionary Reporter, from sundry subscribers,	115 50
SOLOMON ALLEN, *Treasurer*,	$509 59

No. 34, South Third Street, Philadelphia.

NOTE.—In the June number of the Reporter, the sum of $137 is acknowledged as having been received from the Presbytery of Steubenville, O. It should have been from the auxiliary society of Steubenville, by A. J. M'Dowell, Esq. Treasurer, per Rev. C. C. Beatty.

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

As the General Agent of the Board of Education has not yet been able to take the Editorial charge of the Education Register, we beg leave to call the attention of our readers to the following extract from Massillon's discourse, entitled "*The Spirit of the Ministry.*" We earnestly request that these forcible and luminous remarks of Massillon, may be read by all who are either in or looking forward to the ministry.

And—they brought him to Jerusalem to present him to the Lord; As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord—LUKE, II. 22, 23.

"The Spirit of the Ministry" says Massillon, is a Spirit of Prayer,—of Mourning—of Labor—of Zeal—of Knowledge—of Piety.

1. A Spirit of Prayer.

Prayer is the ornament of the ministry, the most essential duty of a minister, the soul of all his functions. Without prayer he is no longer of any use in the ministry—of any service to Christians. He plants, but God does not give the increase; he preaches, but his words are as sounding brass; he recites the praises of the Lord, but his heart does not join in them, and he honors God but with his lips. In one word, without prayer, a minister is without soul and without life, all whose labors in the vineyard of the Lord are but like the mechanical movements of an inanimate machine. It is then prayer alone which constitutes the strength and success of his different services; and he ceases to be acceptable to God or useful to man, as soon as he ceases to pray. In prayer consists all his consolation; and his functions become to him like the yoke of a hireling—like hard, burdensome, and painful tasks, if prayer neither alleviates their burden, solaces their pains, nor consoles him for the little success attending them.

Now prayer supposes a pure spirit, a spirit free from those vain and dangerous images which pollute the soul, or obscure its light; it supposes a mind replete with spiritual ideas, and familiarized to meditation on divine truth—a mind which departs from its proper employment, when it is necessay to turn its attention to the perplexing and unprofitable cares of the world, and which easily resumes, when again quitting these cares, the thought and the recollection of those eternal truths from which it had been diverted. Prayer supposes a tranquil heart, in which the most lively sentiment is that of holy love to God, and gratitude for his mercies; a heart accustomed to spiritual enjoyments—timid, delicate, watchful—always guarded against sinful impressions—always attentive to abstain from every thing which can abate its delightful intercourse with the Lord. This is what the spirit of prayer requires.

2. The Spirit of our Ministry is a Spirit of Mourning.

We are those ambassadors of peace, of whom the prophet speaks, who ought to weep bitterly, because the ways of righteousness lie waste; hardly any one walks in the way which conducts to life; the covenant has become unprofitable; & the Lord seems to have cast away his people. "The ambassadors of peace shall weep bitterly. The high ways lie waste; the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man."* Yes, my brethren, we ought to be men of grief; and to mourn incessantly, between the porch and the altar,† for the scandals which dishonor the Church, and expose it to the derision of the wicked.

Samuel, after the fall of Saul, retired and passed the rest of his days in lamenting the unhappy destiny of that prince. Jesus Christ, the chief shepherd and the model for others, seeing Jerusalem hardened in blindness, and upon the point of ruin, wept over it; and he could not refrain his tears at the sight of Lazarus when dead, because in him he discovered the image of a soul spiritually dead. Our compassion, should be excited by the miseries and vices of our fellow men; we ought to have the feelings of a mother towards them. Indeed, my brethren, whilst there are sinners upon earth, sorrow and mourning will be the lot of faithful ministers.

Now, can you unite this spirit of mourning with the vain cares and unprofitable amusements of the world? I ask you, what is the object of men of the world in all their occupations? Pleasure. You cannot therefore associate with such men without being either witnesses, or approvers, or accomplices of their pleasures. Though you should be but witnesses, can a minister of Christ familiarize his eyes to objects which ought to pierce his heart? Can he amuse him-

*Isaiah xxxiii. 7, 8. †Joel ii. 17.

self with them? The primitive Doctors of the church forbad Christians the sight of gladiators, believing that the disciples of the mild and charitable Jesus could not innocently feed their eyes with the blood and death of those unfortunate persons, and derive a cruel pleasure from a sight which ought to inspire them with horror, and make them deplore the lot and the eternal ruin of those unhappy victims.

3. The Spirit of our Ministry is a Spirit of Labor.

The church of which we are ministers, is a vine—a field—a harvest—an edifice, which is building and which should grow every day—a holy warfare;—these are all terms which suppose care and fatigue, they are all symbols of labor and application. A minister is placed in the church, like the first man in the terrestrial paradise, "to dress it and to keep it."* He is accountable for his time to the people of his charge. All, therefore, that he employs in vain and useless intercourse with others, except for necessary relaxation; all the days, all the moments which he suffers to be lost in the uselessness of worldly society—in amusements and dissipation, are days and moments which ought to have been devoted to the salvation of his fellow men; and for which they will demand an account of him before the tribunal of Jesus Christ. By ordination he becomes a public minister; the people acquire a real right over his person, his leisure, his occupations, his talents. These are consecrated goods which form, as it were, the patrimony of the people; he is but the depositary of them, and can no longer dispose of them according to his own inclination. As soon then as he abandons the employment connected with his office, he proves himself unworthy of it; he ceases to be a minister, from the moment that he ceases to be laborious; and he passes, in indolence, or in vain amusements, always improper and often dangerous, that time which ought to be devoted to the salvation of his people.

An indolent and worldly minded minister is, therefore, the most useless and the most unoccupied man upon earth; he alone, all whose moments are so precious, whose duties are so serious and so numerous, whose cares ought to increase as the vices of men multiply—he alone has no employment among men; passes his days in a continual void—in a circle of frivolous inutilities; and that life which ought to be the most occupied, the most loaded with duties, the most respected, becomes the most empty and the most despicable life that is seen in the world.

I am sensible that great zeal and firmness are necessary to enable us to break the bonds of flesh and blood; and to interdict ourselves almost all intercourse with a world with which we are connected by so many ties; and to which our own inclinations draw us. But this furnishes me with a fourth reflection, as a new proof of the truth of which I wish to convince you.

4. I say then, in the fourth place, that the Spirit of our Ministry is a Spirit of Zeal and Firmness.

It is our duty to exhort, to correct, to reprove, "in season and out of season." We ought to bear our testimony boldly against public sins and abuses. The face of a Christian minister ought not to blush for the ignominy, which indulgences, unbecoming his character, never fail to produce; he bears, written upon his forehead, with much more majesty than the High Priest of the law, "the doctrine and the truth;" he ought to know no one according to the flesh. He who, by the imposition of hands, has been set apart to the holy ministry, should manifest an heroic disposition, which elevates him above his own weakness,—which infuses into him noble, great, generous sentiments, and such as are worthy his elevated calling,—which raises him above fears, hopes, reputation, and opprobrium, and above every thing which influences the conduct of other men.

Admitting that, when you first go to mingle with worldly scenes, you may intend not to be seduced from the path of duty; admitting that you at first possess sincerity, firmness, and courage; you will soon deviate from them. Those ideas of zeal and firmness against vice, with which you enter into the world, will soon grow weaker; intimacy with the world will soon make them appear to you unsocial and erroneous; to them will succeed ideas more pleasant, more agreeable to man, more according to the common manner of thinking; what appeared zeal and duty, you will regard as excessive and imprudent severity; and what appeared virtue and ministerial prudence you will consider as unnecessary singularity. Nothing enervates that firmness becoming the ministerial character like associating freely with men of the world. We enter, by little and little, and without perceiving it ourselves, into their prejudices, and adopt the excuses and vain reasonings to which they have recourse to justify their errors; by associating with them we cease to think them so culpable; we even become almost apologists for their effeminacy, their idleness, their luxury, their ambition, their passions; we accustom ourselves, like the

* Genesis ii. 15.

world, to give to those vices softer names, and what confirms us in this new system of conduct is, that it has the approbation of men of the world, who give to our cowardly compliance with their customs the specious names of moderation, greatness of mind, acquaintance with the world, a talent to render virtue amiable.

5. In the fifth place, the Spirit of our Ministry is a Spirit of Knowledge.

"The lips of a priest," says the Spirit of God, "should keep knowledge."* We are ordered, like the prophet to devour the sacred volume of the law, notwithstanding the bitterness of laborious study; we must nourish ourselves with spiritual food by the sweat of our brow; and adorn our souls with the law of God as the Jewish priests did their garments. Ministers of religion are compared, by an eminent Father, to those two great luminaries which God at first placed in the firmament. They are to preside over the day and over the night;—over the day, by guiding the faith and piety of believers;—over the night, by enlightening the darkness of error, infidelity, and false doctrine. They are the interpreters of the law,—the teachers of the people,—the seers and prophets, appointed to enlighten their doubts, or to make known to them the will of the Lord.

Now, judge whether it is possible to unite dissipated and worldly manners with the conduct becoming such a great and dignified office. Knowledge is not to be considered as one of those rare gifts which God distributes to whom he will, and with which all are not favoured; it is an essential—an absolutely necessary talent for the ministry. The Apostle, having enumerated the different gifts which God bestowed upon the rising churches, and remarked that some were prophets, others had the gift of tongues, and others the power of healing diseases, and working other miracles, adds that many were established as "*Pastors* and *Teachers*,"† (He does not separate these two titles, because one is a necessary attendant upon the other.) Now, nothing is more fatal to a taste for useful knowledge than a familiar intercourse with the scenes of the world. Order, retirement, and recollection are necessary for study; continual dissipation and interruption relax the fervor of the mind and destroy all relish for close application.

6. In the last place, the Spirit of the Ministry is a Spirit of Piety.

By this spirit of piety I mean not only good morals, but that purity of heart, that tenderness of conscience, that taste for divine things, which simply the appearance of evil disturbs. Such a spirit of piety is the soul of our ministry, and on this depends all its success. We are continually conversant with holy things; temples, altars, the holy mysteries, spiritual songs, the word of life;—it is in the midst of these great, these divine objects, that we pass our days; all our occupations relate to objects, in the view of which angles themselves tremble.

Now, my brethren, a serious consideration of these things could not fail to make the most pious distrustful of themselves, and sensible of their need of continual assistance from God. What a life of prayer, of retirement, of circumspection, of faith, of rigorous government of the passions, is necessary to prepare us for such services? A minister of religion ought not to indulge himself in any thing which he cannot carry to the sanctuary, any thing which would be unbecoming in that place. He certainly ought not then to carry thither dispositions, affections, and desires which are common and worldly. It is necessary that the fire of divine love should purify his heart and raise it from a common to a holy and elevated state; in a word, as nothing is greater and more sublime than his functions, so nothing ought to be purer and more sublime than his piety.

Will you then think of going from an assembly of pleasure to the house of God? Will you go to invoke a blessing from God, with the same mouth with which you have just pronounced vain and trifling words? Will you attempt to administer Christian ordinances with a mind filled with frivolous and indecent images? Instead of elevating your minds and hearts on high, will you suffer them to dwell upon the mean objects of the world?—upon objects unworthy of occupying the attention of a wise man, at any time, and much more of diverting a minister of Christ from an attention to the sacred duties of his office?

But further, a worldly, and dissipated life is inconsistent not only with that piety which we ought to possess when officiating at the holy altar, but also with that grave and edifying conduct which is necessary to prepare us for all the functions of the ministry, and without which we cannot expect success. If, my brethren, you associate freely with men of the world, with what propriety can you speak of avoiding the world,—of the dangers to which people are there exposed,—of the necessity of prayer, and recollection, and watchfulness,—of the eye which must be plucked out, when it becomes an occasion of offence,—of the account which we must render for every

*Malachi ii. 7. †Ephesians iv. 11.

idle word,—and of all those mortifying maxims so foreign from your manners, and so unknown to the world? With what an air of coldness and dryness must you appear? The holy truths of Salvation come but with regret, and with an air of constraint, from a mouth accustomed to frivolous and worldly conversation. To imitate the Apostle, in preaching Christ crucified with success, we must, like him, be attached to the cross of Christ; to affect the heart, there must be expressions which proceed from a heart that is itself affected. Without this you will be in the Christian pulpit, like those mercenary declaimers, who formerly made a parade of their eloquence, in the public schools of Rome and Athens, upon vague and indifferent subjects, which intersted neither the hearers nor the speakers; you will make of the ministry of the word a vain exercise of parade and ostentation,—a spectacle for the world; and not a serious instruction for sinners; you will seek the applauses of your hearers, rather than their conversion,—your own glory rather than that of Jesus Christ,—yourselves rather than the salvation of your fellow men.

These consequences of a worldly life may make you tremble; but they are inevitable; an intercourse with the world sooner or later leads to them. And besides, do you consider as nothing the stumbling block which, by such a life, you will throw in the way of your fellow men, and the grief which you will occasion to good people? What! Shall you be continually seen in the midst of the pleasures and vanities of the world, and will the world, in favor of you alone, not take offence at this? And will you not, by such conduct, greatly afflict your brethren who are faithful, and all those who are friends to the cause of truth and righteousness?

But our functions themselves, you will say, necessarily draw us into an intercourse with men of the world. True, but we shall rarely be there when we are there only on this account. When we have no object but to conduct souls to Christ, we shall show ourselves only to point out to them the way. The moment they have found it, and can go without us, we shall conceal ourselves, become eclipsed, and enter again into the darkness and safety of retirement. Like that star which conducted the Magi to Christ, and which was a type of pastors; it showed itself as far as Bethlehem, whither it was to conduct those Sages of the East; but the moment they found, acknowledged, and adored the infant Saviour, it disappeared, became eclipsed, and entered again into the clouds of the firmament; its ministry was finished, and its appearance ceased with its ministry.

Therefore, my brethren, as you expect ere long to enter upon the public duties of the ministry, be on your guard against a taste for the world and its concerns. If you still cherish this fatal taste, be certain that this is a leaven which, if not destroyed, will one day corrupt the whole lump; and which will occasion your ruin. If this taste is so powerful that you despair of ever subjecting it to a sense of duty, take the world for your portion, before a holy engagement shall oblige you to separate from it for ever. Do not add to the damages of a worldly life the crime of appearing there with a sacred character, which ought wholly to remove you from it; its seductions will be dangerous, even if the calling to which you may devote yourselves should make it your duty to appear there; judge then of the safety which you can promise yourselves, if you associate with the world in opposition to the commands of God, and against the rules of the holy profession which you have chosen. Amen.

The readers of the Education Register are respectfully informed that it has not been in the power of the Corresponding Secretary, to attend to the editorial department for the months of July and August, having only entered on the duties of his office on the 28th instant. It may also be proper to say, as the present No. closes the year, that some important changes in the form and character of the work, are now under consideration.

JOHN BRECKINRIDGE.

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THE

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AND

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OF THE

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OF

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1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Philadelphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year——say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3 The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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